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The Living Church

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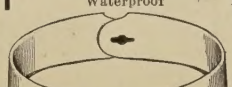

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Church at Work

CANADA.

Notes of the Dioceses.

Diocese of Ottawa.

The musical part of the service in Christ Church Cathedral, Ottawa, on Easter day was particularly fine. Prince Arthur of Connaught with his suite attended service there in the morning. There was a very large congregation. Bishop Hamilton preached from the text: "They have taken away my Lord and I know not where they have laid Him."—The plan of forming athletic associations in Ottawa is progressing. In both St. Luke's and St. Margaret's such societies were organized early in April, to be affiliated with the Anglican Athletic Association of the city.

Diocese of Ontario.

Bishop Mills spent part of Easter week in Montreal.—At the opening service of the diocesan Synod in St. George's Cathedral, Kingston, June 12th, the preacher will be the Rev. Dr. Stone of Chicago.

Diocese of Montreal.

There was a great abundance of flowers in the city churches in Montreal on Easter day. The decorations in the Church of St. John the Evangelist were particularly beautiful. One feature was an immense floral cross, given by the musician, Mr. Harris, which ornamented the pulpit. The Calvary was also decked with flowers. The music was very fine. The clergy of the Church asked that the sum needed, $600, should be given in the offertories during the day. More than the sum required was given at the morning service alone.—The results of the vestry meetings held on Easter Monday in the city parishes, given in their reports, was as a rule very satisfactory. The meetings of Christ Church Cathedral vestry and of St. George's Church, were adjourned to May 7th. At St. Edward's Church vestry meeting, the action recently taken by the church congregation, contesting the right of the Synod to sell the church property, was heartily commended by the vestry. In St. Mary's Church, by unanimous vote of the vestry, the choir is to be vested. The surplices will be worn for the first time at the Confirmation service, May 27th.—A beautiful memorial window was unveiled on Easter day in St. Stephen's Church, in memory of Mrs. Evans, wife of the Dean of Montreal and rector of the church. It was the gift of the congregation.

Diocese of Nova Scotia.

At the March meeting of the Annapolis Deanery at Digby, Bishop Worrell mentioned among other matters, that a definite proposal is being made, whereby the average stipends of the clergy will be increased. The Bishop also outlined the proposed canon upon the unifying of the work of distributing all funds of the diocese.—The attendance at the Lenten services throughout the diocese has been evtremely good.—The next meeting of St. George's Deanery will take place at Guysboro, on the 16th of May.—A three weeks' mission was held during Lent in St. Mark's parish, Kensington, Prince Edward Island, which was very well attended.—A beautiful altar of quartered oak has been given to St. James' Church, Manadieu, by Mrs. Richards of Danvers, Mass., in memory of her aunt.—It is stated that changes are to be made in the staff of King's College, Windsor, early in June, and that President Hannah may resign.—The Church throughout the diocese, and especially the parish of St. Paul's, Halifax, mourn the loss of Lieut.-Governor Jones. He was also connected with St. Peter's, Weymouth, where a memorial service was held March 25th. The deceased Governor gave liberally both of his time and money to the work of the Church.

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EDITORIALS AND COMMENTS

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THE WORK of God hath not lost them, if we take it in its most capacious, comprehensive acceptation. God hath a will to be done not in earth only, but also in heaven; they are not dismissed from the King's business who are called from the camp to the Court, from being common soldiers to be Privy Councillors.—*Abraham Cheare.*

"SEEN OF JAMES."

THE week upon which we now enter brings the Holy Day, which commemorates two illustrious servants of our Lord, St. Philip and St. James.

St. James the Less, not to be confused with the son of Zebedee, to quote the words of Dr. Blunt, "was son of Alphaeus, or Cleophas, and of Mary, and nephew to Joseph the husband of the Blessed Virgin. Hence he was, in the genealogical phraseology of the Jews, a 'brother of our Lord.' It was also thought by the ancients that his mother Mary was cousin, or as the Hebrews would say 'sister,' to the Blessed Virgin, in which case there would be a double legal affinity between this saint and the holy Jesus. St. James the Less was well known to the Jews as Apostle of the Church of Jerusalem, and from them he won the name of 'the just.' He was the writer of the Catholic epistle of St. James, and went to his rest by martyrdom in Jerusalem, being thrown from a pinnacle or wing of the Temple."

How interesting the fact, that the Church so places in her calendar the holy day which bears the name of St. James the Less, that almost invariably it comes to us in the Easter-tide. The weighty reason for such arrangement lies in that circumstance of which St. Paul assures us; namely, that the Risen Lord granted a special manifestation of Himself to this apostolic saint. "He was seen of above five hundred brethren at once. . . . After that He was seen of James."

We have record in Holy Scripture of what we may reverently call especial and personal concessions of our Lord, in the line of resurrection evidence. To Mary of Magdala, because she loved much! To St. Peter, because he was heart-broken and needed absolution! To St. Thomas, because he doubted! To St. Paul, because he was a chosen vessel, to bear Christ's name before the Gentiles! But why to St. James?

One reason lies in the fact that St. James, like other kinsmen of our Lord, was probably slow to believe (St. John vii. 5). A halting faith, perhaps, followed him through Holy Week, and even into the Easter-tide. With this halting faith Christ dealt tenderly. There is an interesting tradition, quoted by St. Jerome. "James the Just had sworn that he would not eat bread from the hour in which he had drunk the cup of the Lord, until he should see Jesus again. And so, after His resurrection, our Lord appeared unto St. James and said: Bring hither a table and bread. And He took the bread, and blessed it, and brake it, and gave it to James the Just, saying: Eat thy bread, my brother, for the Son of Man hath risen from among them that sleep."

Whatever the exact circumstance may have been, we may feel confident of the fact, that in the line of tender compassion the Risen Lord, solicitous for His kinsman, suffered Himself to be "seen of James." To him, as to St. Thomas, this probably was the Lord's appeal, "Be not faithless, but believing."

Also may it not have been that the Risen Lord granted this especial manifestation of Himself, in view of the fact that St. James the Less was to be particularly an apostle to the Jews.

An especial mission required an especial equipment. This man in Jerusalem was to be the foremost witness of the Risen Christ, among the very men who had brought Him to the cross. Over him there must be no shadow of doubt, touching this matter of the resurrection. We discern, therefore, a clear anxiety of our Lord on behalf of the men of His own nation, in the fact that "He was seen of James."

However regarded, this Easter-tide manifestation moves us to the conclusion, that our Blessed Lord intensely desires that all men everywhere shall believe that He rose from the dead. B.

THE INCARNATION AND THE VIRGIN BIRTH.

WHEN men ask, as some do: "What difference does it make whether the Incarnation took place naturally or supernaturally, so long as it took place?" or, when they say that they "can conceive of it taking place according to natural laws, without any disturbance to their faith in the Incarnation," either they do not understand what is meant by the Incarnation or else they do not think. The chances are that they do not think. Because they happen to feel no shock at the idea of a natural conception or because they do not intuitively see the consequences of such an idea to the doctrine of the Incarnation, they conclude that the two are compatible. The fact of the matter is that these two ideas have not yet met in their mental arena. It does not follow, therefore, that they will be friends when they do meet. They are natural enemies and whenever they do meet, whether soon or in the next generation, and wherever they meet, whether in the minds of these same men or in the minds of those whom they have influenced, one idea or the other will be destroyed. Men will either believe the doctrine of the Incarnation and reject the idea of its being the result of a natural conception or they will take the position of a natural conception and in the end give up their faith in the Incarnation.

The doctrine of the Incarnation is that the Son of God, of one substance with the Father, and therefore co-eternal, took human nature of the substance of His mother, and that human nature was perfect and like our own in everything except for sin. We have here one person, who is the Son of God, with two natures, one of which is divine and the other human, and each of these natures is distinct, and perfect in its kind. Let us see if this could have come to pass in the ordinary course of nature.

1. The ordinary mode of generation by a human father and mother always results in a nature disposed to sin in some direction or other. This sinful inclination is of the nature of sin. It is sin. The doctrine of the Incarnation defines our Lord's human nature to have been sinless, *i.e.*, not only to have continued without actual sin (that has to do with the person) but to have been conceived and born with no inclination to sin. How could that nature have been sinless if it had been born in that way which would have made it sinful?

We are told that God the Father interfered and prevented the entail of sin. The sole reason, it seems, for rejecting the idea of the Virgin Birth is to escape from miracle. There is no question about the authenticity of the Gospel accounts of it. What is such divine interference but miracle? We are asked to exchange the chaste miracle of the Gospels which comes to us on the best kind of evidence and which has been the inspiration of poetry and art and worship in all the Christian years, for a miracle which rests upon no evidence whatever and which, moreover, involves the origin of our Lord's humanity in shame.

2. Again the ordinary mode of generation always results in the birth of a human person. According to the doctrine of the Incarnation our Lord's human nature was impersonal. It was organized not around the person of any man but around the person of the Son of God. How could this have come to pass in the ordinary way?—that way which before and since has always resulted in a human personality.

3. Again: we read that God made man, in the first instance, complete in a single person. Woman's nature was in Adam at first. This is clear from the fact that God took it out of him. By that act God divided mankind into two sexes, each being the complement of the other. Henceforth, considered in his nature, apart from his person, each child of man is but half a man. The doctrine of the Incarnation defines our Lord's humanity to be perfect. By that is understood not only that it was sinless nor only that it consisted of body, soul, and spirit, as the Church declared against Apollinaris at the first Council of Constantinople, but that it was universal. The Saviour of mankind laid not hold of half of man's nature but the whole of it. There were in Him, in all their integrity, the moral attributes of both the sexes. This is one reason why He is called the second Adam. He embodies again in one person, as the first Adam did, the whole round of human nature. How could He have done so if He had been conceived and born as we are? How could He have embraced all our nature in the way which always results in but half of it?

4. Once more: In the economy of generation, the living principle is of the father. The substance which that life organizes about itself is of the mother. If our Lord be co-eternal with the Father, as the doctrine of the Incarnation requires us to believe, then He was already alive. He was begotten of His Father before all worlds. Other fatherhood is superfluous. To assert that he had a human father is to ascribe to Him a double paternity, which would make Him a monstrosity. In order for Him to become incarnate, there was nothing to be done but what the Gospel narrative tells us was done, viz., for Him to take, by the power of the Holy Ghost, our nature, of the substance of the Blessed Virgin Mary His mother, and to be born into the world.

Giles Herbert Sharpley.

WHEN one contemplates the disaster that has befallen San Francisco and adjacent towns, it becomes so appalling that the mind cannot grasp the situation. To one who has walked the streets of what is now known as the stricken district, the thought of the immensity of the loss, and of the homeless thousands is overpowering. That all this devastation is a fact brings one to a full realization of the necessity of at once going to work to mitigate sufferings and to assist in the restoration of homes and business.

The outpouring of money from all sections of the country and the rushing of trainload after trainload of necessary food and comforts to the the afflicted ones, are a spectacle as grand to see as the desolation is horrible to look upon. The goodness of human nature asserts itself, and brother reaches out his hand filled with plenteousness to the brother weary and fainting for food and drink. Thank God for this manifestation of brotherly love!

But now that immediate wants are well cared for, Churchmen must consider the future, and ask, what about the Church? At the moment of writing, we are unable to give any detailed information, other than that gleaned from the daily papers. That Grace, Trinity, St. Luke's, and St. John's are all in ruins, seems probable. Then, too, financial ruin stares all the members of these parishes in the face. What can be done? Surely, it is the duty of Churchmen to send money to the Bishop of California to be used at his discretion for the benefit of the stricken clergy and laity, who will require the blessings that only Church ministrations can give. All these centers of Christian activity must be restored, but now immediate wants must be relieved.

We urge, therefore, that Churchmen everywhere now contribute to a fund for the Bishop of California. Bishop Nichols is a business man of good judgment and discretion, and all sums placed in his hands will be wisely distributed. The Living Church will gladly take care of all sums sent in to us, and see to the proper forwarding. There are thousands of Churchmen who can contribute only small sums, but the aggregate of these will be a mighty help in this time of distress. We urge immediate action, and will publish from week to week the names of donors, and give all the information that we can gather relating to the Church.

Let the "Bishop of California Fund" be an expression of our sympathy for our brothers on the Coast. In this Fund, the small givers can feel that their self-denying contributions will not be overlooked in the giving of thanks from those who will be assisted.

Start the list quickly, for celerity and certainty add greatly to the appreciation of the gifts.

P. S.—Since the above was in type, we have received the following telegram:

"Oakland, Calif., April 22-23, 1906.

"Saturday, I have just returned from San Francisco and have examined carefully the situation there. The Church has lost the following property: Grace Church and the adjoining diocesan house, St. Peter's Church, St. Luke's, St. John the Evangelist's, Holy Innocents', the Advent, the Good Samaritan, Cathedral Mission of the Seamen's Mission, the Japanese and Chinese missions. These, with all the surrounding districts, completely destroyed. The new episcopal residence stood the shock, losing only the chimneys. All the records of the diocese were destroyed. The remaining churches were more or less damaged. Trinity, being near the fire line, suffered considerable from concussion of dynamite explosions. The clergy and their families of the churches destroyed and also the rector of Trinity Church, lost their all, escaping only with their lives. The lower floor of the episcopal residence will be used for the diocesan offices. Bishop Nichols called a meeting of the city clergy to-day to discuss the situation. (Signed) Clifton Macon."

This confirms all that we had feared. One can realize in a moment the dire distress of clergy and people, and we hope funds will be contributed at once. It is the small givers who must now come to the rescue, for the large givers have already contributed liberally. But let the large and small come in

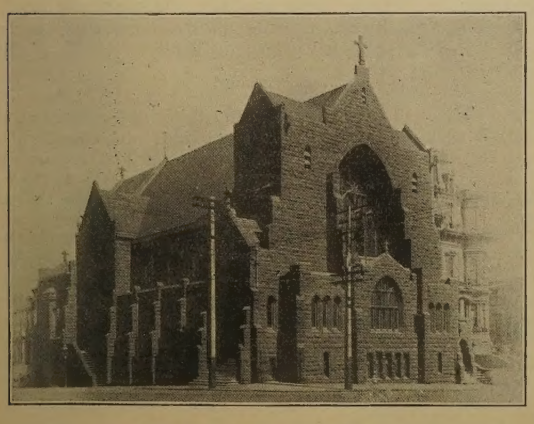
abundance, and we will gladly despatch all to the Bishop of California, or to others as may be designated.

It must be remembered, too, that San Francisco is not the only sufferer. Santa Rosa is even worse off, proportionately. Here is the Church of the Incarnation (the Rev. A. L. Burleson, rector), with nearly 200 communicants. The town is destroyed, but the condition of the church is unknown at this writing. This is in the missionary district of Sacramento, where Bishop Moreland will also be in need of assistance. Before this reaches our readers, doubtless fuller details will be found in the daily papers. Quick action is demanded to assuage suffering and to give comfort.

MOST people who use the *Treasury of Devotion* associate the name of the late Canon Carter with it as the author and compiler, whereas he simply wrote the Preface. The compiler's name has never appeared upon the title page. Since the death of the Rev. Edgar Hoskins, which occurred in England on the festival of the Annunciation, in the 75th year of his age, it is told that he was author not only of the *Treasury of Devotion*, but also of that admirable book for children, the *Star of Childhood*. These books are always catalogued under the name of Canon Carter, who stood sponsor for them. Father Hoskins was a staunch and uncompromising supporter of the Catholic cause, and for eighteen years was on the staff of clergy at All Saints', Margaret-street, and later at St. Martin's, Ludgate-hill, till failing health in 1892, caused him to relinquish pastoral work.

FROM England comes the news of the death of Mrs. Carey Brock, who will be remembered by many of the present generation of Churchmen, as the author of *Sunday Echoes in Week-day Hours*. Unfortunately, Sunday School libraries are no longer considered essential, and so such books as the late Mrs. Brock wrote in story form, so as to teach Church principles, are no longer popular. They would find no sale in a general book store, and therefore our children are deprived of wholesome stories that not only entertained, but also instructed. There are no writers, either in England or America, to take the places of Charlotte M. Yonge, Mrs. Emma Marshall, and Mrs. Carey Brock, all of whom did so much for the Church through the writing of stories and historical novels. We once heard an intelligent Presbyterian, who had been brought up in the most rigid of New England Puritanism, one of whose tenets was hatred of the Church, say: "I learned respect for the Episcopal Church from reading Miss Yonge's novels."

Mrs. Brock was the wife of the Dean of Guernsey, and in that Island she lived and died.



ST. LUKE'S CHURCH, SAN FRANCISCO.

The above is a view of St. Luke's Church, San Francisco, which was badly wrecked by the earthquake. Whether the fire destroyed the ruins later, we are unable to learn.

THEY who have gone before have not therefore passed into a condition of lethargy or vacancy. They may be nearer to us, as they are nearer to the perfect love. They may guide us towards a holier and ampler freedom, since they suffer no more the limitations of time. The veil is rent. There is with us the presence of the unseen host.—*Elisha Mulford.*

DEATH OF THE RETIRED BISHOP OF ELY

Sketch of His Career

BANQUET TO BISHOP POTTER

Bishop Montgomery on Missions

EDUCATION BILL

The Living Church News Bureau
London, Tuesday in Holy Week, 1906

THE Right Rev. Lord Alwyne Compton, whose resignation as Bishop of Ely took effect on last Lammas day, has survived but a short time his retirement from the Episcopal Bench, having departed this life during the past week at Canterbury, where he had gone to reside, in his 81st year. He was a younger son of the second Marquis of Northampton, and an uncle of the present Marquis; and was the only Bishop among his colleagues who was a peer temporal as well as spiritual. It is rather a specially noteworthy fact that there had been a Bishop in the family before him, and one of fame in English history, Henry Compton, Bishop of London from 1675 to 1714, who figured so prominently on the Whig side in the Revolution of 1688. Alwyne Compton was 14th Wrangler at Trinity College, Cambridge, in 1848, the year when Isaac Todhunter—afterwards known to so many young collegians in various parts of the world (to some, I dare say, rather unpleasantly) by his masterly treatise on Mechanics—was Senior Wrangler. He was ordained in 1850; and two years later was appointed to the family living of Castle Ashby, where he remained the parish priest for twenty-seven years. He was also during the main portion of this period Hon. Canon of Peterborough, while latterly Archdeacon of Oakham. He afterwards became Dean of Worcester, and in 1886 was elevated to the episcopate in the see of Ely. In 1857 he began his long and useful career in Convocation, first as Proctor for the clergy of Peterborough diocese, and then as Prolocutor of the Lower House of Canterbury Convocation, which position he relinquished in view of becoming Bishop of Ely. Since 1882 he was closely connected with the Royal establishment as Lord High Almoner. His long career in Church and State, though not in any way marked by great ability, was eminently an honorable one. On most Church questions, especially that of the Athanasian Creed, and in his attitude towards Ely Theological College and the Society of the Sacred Mission (formerly domiciled in his diocese) he adopted the right policy, and thus evinced his personal sympathy with the Catholic cause. May he, who was so good a nobleman, priest, and Bishop, rest in peace.

A memoir of the late Bishop of Argyll and the Isles (Right Rev. Dr. Chinnery-Haldane) is about to be prepared by the Very Rev. T. I. Ball, Provost of Cumbræ Cathedral; and will be published by a leading firm, appearing, it is hoped, next autumn. Provost Ball, in making public this announcement, writes that among his last wishes the Bishop expressed his desire that, if any life of him were written, he (the Provost) would undertake the work.

The London Press states that the Society of Pilgrims are giving a banquet in London on May 29th in honor of the Bishop of New York (Dr. Potter), who is president of the Pilgrims of the United States.

The Chinese Commissioners now visiting England were received on Wednesday last by the Primate at Lambeth Palace and were conducted in turn to the various spots of historic interest therein. Among other Churchmen who had been invited to meet the Commissioners were the Bishops of London, St. Albans, and Birmingham, Bishop Montgomery, the Dean of Westminster, Lord Stanmore, Sir John Kennaway, M.P., and Mr. Eugene Stock.

The fifth lecture of the series on the Science of Missions, arranged by the United Boards of Missions, was given by Bishop Montgomery, Secretary of the S. P. G., at the Church House on Thursday week, a summary of which appears in the *Guardian*. His subject was the Present and Future Outlook of Missions. With regard to the present, he said the Church is passing through a "spiritual *renaissance*," since the whole world now lies at her feet, and its entire conquest for Christ is feasible. This makes the Church (in England) dissatisfied with her machinery, which seems "too parochial." It is asked whether the work of evangelization does not rest in a diocese—in the first place upon the Bishop, then upon the clergy, and then upon the laity? In that case, why are societies needed at all? In this shows great progress, and the societies are thankful, kn

ing that their immense organization and knowledge must be utilized to do the executive work, grateful to God that the Church is waking up to the responsibilities of each member. Meanwhile, the Church has not realized what has been happening during the last fifty years: "The Anglican Communion is far larger in scope than the British Empire, including the States, China, Japan, and other regions, and it has become necessary to define the differences between 'Anglican' and English, since the two distinct meanings are needed. The Anglican Communion has become a vast collection of independent national Churches, who do not appeal to Lambeth." Turning to the future, the Bishop believed a good many opinions have to be revised: such, for example, as the belief that these Churches will create a "Patriarchate or Papacy" at Lambeth for appeals, that central funds will be established, that the thinking for all will be done in England or the supply of clergy will be from England. None of these forecasts will, he believes, come true: "All these things will be done by national Churches for themselves, and the missionary societies will become religious orders, taking their directions more and more from the independent Churches, less and less from England. The boards of missions will not compete with the societies in executive work, but will become a sort of general staff, who will ponder the great problems with the aid of the officers of all societies and of all experts, criticising, stimulating, and even offering respectful advice, but with no legislative powers." The lecturer proceeds to ask some questions. How can they bind together these independent Churches for common action? Are the branches of the ancient Church to interlace their separate organizations in the same lands—the Church of the East, of the West, and of the Far West? What is to be their attitude to the Protestant bodies? He answers the last question first: "Experience abroad has made me a stronger Churchman than before I had that experience. I have no hope for the future Church except in the old anchor with the long cable paid out and without a break in it. It would seem that in fifty years there may be nothing left in some parts of the world but a low form of Undenominationalism, and, on the other hand, the old Church reformed or unreformed. I have come to see that the four points of union stated in 1888 by the Lambeth Conference are all of equal importance—a parallel line—not to be placed one after the other. For example, the 'historic episcopate' is not merely a form of government: it involves a distinct attitude towards the past, present, and future; it is a temper, an atmosphere, a climate, as, indeed, you realize the moment you step out of it. Every prayer, ordinance, and sacrament is affected by it. The four bases for unity are all essential to meet the dangers of the future, when Christians will try to see upon how little they can live, on how few facts and definitions, without sacraments or definite revelation or discipline, and with impatience and not gratitude towards those who progressively formulated the great Creeds." The Anglican communion needs, Dr. Montgomery thinks, a council of reference elected once in ten years at Lambeth and composed of the wisest heads among Anglicans. As to non-Christian continents, Africa's future seems to him hard to forecast. Asia he calls the fascinating continent. China, when Christian and awake, will falsify many predictions. South America is "another mysterious land." In summing up, he said they had a wonderful problem in the Anglican communion: "A constitutional government to raise up, partaking of monarchy, oligarchy, democracy, yet true to the old temper, traditions, and belief of a continuous life and a creed based on immovable facts." And he thought that divisions of the Catholic Church must be found working in the same mission fields with separate organizations, side by side also with English-speaking Protestant sects.

Yesterday afternoon the Minister of Education (Mr. Birrell) introduced into the House of Commons the principal bill of the session—the anxiously awaited and fateful Government Education Bill. The Lower Chamber was densely crowded; all the various galleries were filled to overflowing, and hundreds of persons begged for admission in vain. Among the occupants of the Peers' and Diplomatic galleries were the Archbishops of Canterbury and York and the United States Ambassador. As to the character of the Bill, while formulated by the Cabinet professedly with the view to a national settlement of elementary education, in actuality it is grotesquely one-sided—primarily ga the Protestant Dissenting interest. Undenominationalism with be the sole State-authorized and State-endowed religion in to bel schools of the nation, while the concessions to Denominaalism are totally inadequate. The main provision of this asure (the text of which will be printed shortly) is that all public elementary schools are to become "provided," or State schools within the meaning of the Education Act of 1902. The "non-provided," or denominational, schools if transferred to the Education authority, will be wholly controlled by the local authorities and maintained out of the rates or taxes. Denominational teaching is to be allowed in these transferred denominational schools, at the expense of the denomination which formerly controlled them, but this is only to be given on two mornings a week, and not during the hours of compulsory attendance. Extended "facilities" for denominational teaching may be given where the local authority is satisfied that the parents of four-fifths of the children desire it. As a bribe for the destruction of denominational schools, the Government offers Churchmen and other denominationalists a million a year; and also offer to maintain the fabric of the present "non-provided" schools in return for the right of public control. It is proposed that the local authorities shall obtain the transfer of the "non-provided" schools on the best terms they can make with the owners of the buildings, and if they cannot come to an agreement, then public money will be withdrawn. Such an educational scheme as this, Churchmen and Romanist Dissenters can, of course, have nothing to do with, but to attack tooth and nail and to annihilate. In my next letter I will give a report of the debate on the first reading of the bill.

J. G. Hall.

ANOTHER "RACE WITH DEATH."

Some years ago, when serving as a deacon in a Southern city, I was sent by the Bishop to give a Christmas service in a little mission in the hills. Hearing of a family with a sick child, I hunted them up and called. There lay a girl of about twelve, with the sure marks of consumption. No, she had not been baptized, but despite her request the parents decided that she should wait till she should recover sufficiently to come to the church. Some months later a sick call came to me when back on duty in San Antonio. Returning from pastoral visits, I found the call and recognized the name. Hastening across two miles of cactus plain, I found the same family—the child at death's door, and in great suffering. But the father was away at work and would not return till evening. The child was insistent, but the mother would not consent to Baptism till the father should return and consent—nor did she know where to send for him. Before six, I was back again and when the father arrived he gave his consent. The pain was acute, and every breath a sob. Preparations were instantly made, and as the sun sank, the holy water shone upon the fevered brow. Even as it fell, the moans ceased and a look of such radiant peace and happiness as I never hope to see again in this world made the pinched little face angelic. As we voiced the thanksgiving her hands were clasped and her spirit entered into its inheritance. With streaming eyes, the father gripped my hand and sobbed, "She's been waiting all these months just to be baptized—see the peace it has brought her!"

E. W. B.

He who hath appointed thee thy task, will proportion it to thy strength, and thy strength to the burden which He lays upon thee. He who maketh the seed grow thou knowest not how, and seest not, will, thou knowest not how, ripen the seed which He hath sown in thy heart, and leaven thee by the secret workings of His good Spirit. Thou mayest not see the change thyself, but He will gradually change thee, make thee another man. Only yield thyself to His moulding hand, as clay to the potter, having no wishes of thy own, but seeking in sincerity, however faint, to have His will fulfilled in thee, and He will teach thee what to pray for, and will give thee what He teacheth thee. He will retrace His own image on thee line by line, effacing His grace and gracious discipline the marks and spots of sin which have defaced it.—*Edward B. Pusey.*

In proportion as the perfect obedience of the life of Christ comes, through humility and prayer and thought, to be the constant aim of all our efforts; in proportion as we try, God helping us, to think and speak and act as He did, and through all the means of grace to sanctify Him in our hearts; we shall, with growing hope and with a wonder that is ever lost in gratitude, know that even our lives are not without the earnest of their rest in an eternal harmony; that through them there is sounding more and more the echo of a faultless music: and that He who loves that concord, He who alone can ever make us what He bids us be, will silence in us every harsh and jarring note; that our service too may blend with the consenting praise of all His saints and angels.—*Francis Paget.*

THE SAN FRANCISCO DISASTER

Bishop Greer's Authorized Prayer

DIOCESAN OFFICERS WOMAN'S AUXILIARY MEET

Easter Offerings

The Living Church News Bureau
New York, April 23, 1906

THE San Francisco disaster has made a profound impression here, and local Churchmen have been among the foremost in providing funds for the relief of the stricken people. Special offerings were made last Sunday in a number of the churches for this purpose. In Trinity parish the morning offerings at the parish church and in all the chapels were turned over to the proper authorities to be forwarded to San Francisco, and the Rev. Dr. Mottet, rector of the Church of the Holy Communion, sent out a circular letter to his people asking for aid. The Board of Missions issued the following notice:

"In addition to subscriptions through regularly authorized channels the Board of Missions will gladly receive and forward as may be designated to the Bishops of California and Sacramento such contributions as may be sent, to be disbursed under their directions for special cases of need in this appalling calamity.

"(Signed) George C. Thomas, *Treasurer.*"

Bishop Greer authorized the use of the following prayer in the churches of the diocese:

O Father of mercy and God of all comfort, our only help in time of need, look down from Heaven, we humbly beseech Thee, behold, visit, and relieve Thy servants to whom such great and grievous loss and suffering have come through the earthquake and the fire. In Thy wisdom Thou hast seen fit to visit them with trouble and to bring distress upon them. Remember them, O Lord, in mercy and endue their souls with patience under this affliction. Though they be perplexed and troubled on every side, save them from despair and suffer not their faith and trust in Thee to fail. In this hour of darkness, when Thou hast made the earth to tremble and the mountains thereof to shake, be Thou, O God, their Refuge and their Strength and their present help in trouble. And forasmuch as Thou alone canst bring light out of darkness and good out of evil, let the light of Thy loving countenance shine upon them through the cloud; let the angel of Thy presence be with them in their sorrow, to comfort and support them, giving strength to the weak, courage to the faint and consolation to the dying. We ask it in the Name of Him who in all our afflictions is afflicted with us, Thy Son, our Saviour, Jesus Christ. *Amen.*

A meeting of the diocesan officers of the Woman's Auxiliary was held in this city last week, at which were present representatives from practically all the diocesan auxiliaries in this part of the country. The principal occasion for the meeting was the discussing of arrangement for the triennial meeting of the Woman's Auxiliary in Richmond next year. Considerable attention was given to the numbers of women who attend the General Convention, and it was stated that this number has grown so large in recent years that it becomes a serious question to know how to accommodate them, although they pay their own expenses. A proposition to reduce the numbers is being considered and may be acted upon at Richmond. The reduction cannot be made to apply to the Richmond meeting, but if adopted it will be in force for the Convention of 1910. Miss Sallie Stuart was present from Virginia and stated that Richmond was ready to accommodate all who would come to next year's meeting. She also reported that the local plans for the meeting were well advanced.

Although there was no special appeal for large Easter offerings in many of the churches, the offerings were notably large, in many cases larger than figures of previous years. Grace Church issued an appeal for thirteen objects, and its Easter offering amounted to $26,600. St. James' Church also issued an appeal, the special needs of the work at the Church of the Holy Trinity being emphasized. The result was an offering of $9,300, said to be one-third more than last year. The offering at Calvary Church, where no special object was designated, was $7,000. St. Bartholomew's received $17,000, St. Thomas' about $10,000, St. George's $6,000, and the Ascension $3,000.

A notable offering was that made at Holy Trinity Church, Harlem. The finance committee had asked for $14,500 to reduce the mortgage on the parish property. Twenty thousand dollars was the amount received, one donor giving a check for $10,000. At St. Andrew's Church, also in Harlem, the offering, to be devoted to general purposes, was about $8,500.

The Church of the Ascension undertook, some time ago, to secure an endowment amounting to $200,000. Under the leadership of the rector, the Rev. Percy Stickney Grant, the people raised $125,000, which was put in a special endowment fund. Effort is now making to secure $150,000 additional, $75,000 of which to be used in removing the mortgages from the parish buildings, and the remainder to be added to the endowment. Toward the sum named there has been received $40,000 in three pledges, one for $25,000, one for $10,000, and one for $5,000.

Daniel Huntington, a noted artist and for years one of the leading men in Calvary parish, died last week at his residence here. He was ninety years of age. Mr. Huntington was especially noted as a portrait painter, and worked at his art up to a few weeks before his death, notwithstanding his advanced age. His funeral service was held in Calvary Church.

THE TRIAL OF DR. CRAPSEY.

ON Tuesday, April 17th, the Ecclesiastical Court before which the Rev. Algernon S. Crapsey of Western New York is to be tried for heresy, convened at Batavia, N. Y. St. James' Church, in the parish house of which these proceedings are to continue, is a very plain edifice, built over seventy years ago, when Grecian ideals prevailed in ecclesiastical architecture, and consequently bears more resemblance to an old-fashioned New England court house than to a house of Christian worship. The parish building adjoining is a brick structure, and was formerly the rectory. The main room, the dimensions of which are only about twenty by thirty-six, is the scene of this trial, which many believe to be epoch-making in the American Church.

The proceedings were opened at ten o'clock by a celebration of the Holy Eucharist. The rector of the parish, the Rev. Alfred Brittain, was the celebrant, and was assisted only by one server and a choir of men and women, who sang very effectively Merbecke's setting as harmonized by Stainer. The altar, with its Easter decorations, eucharistic lights, and branched candlesticks, presented an appearance in which the beauty of symbolism and the dignity of simplicity were combined.

A large and very reverent congregation were present, including many of the clergy. A few of the latter were the only ones who received the Blessed Sacrament; the lay people, having made their Easter Communion, were content to make this an act of intercession for the guidance of the Holy Ghost in the minds and hearts of those who are chosen for the defence of the Faith.

At eleven o'clock the Ecclesiastical Court convened. It was then discovered that another change had been made in the personnel of that body. Dr. Crapsey had taken full advantage of his right to peremptorily challenge, and had exercised it in the case of the Rev. Nathan W. Stanton. This resulted in Bishop Walker nominating and the Standing Committee appointing the Rev. John Mills Gilbert, rector of St. John's, Phelps, as substitute. The Court, as now constituted, is made up of the following named clergymen: The Rev. W. C. Roberts, who was elected president by his colleagues, Rev. Charles H. Boynton, Ph.D., Rev. G. Sherman Burrows, and Rev. Francis S. Dunham, Ph.D. The Court took their places at a table at one end of the room; and it was remarked that looking down on them from the walls of the room were the portraits of Bishops DeLancey and Coxe.

The apartment had been divided by a temporary bar, separating the Court from the audience, necessarily small, owing to the limitations of the space. Within this enclosure, facing the Court, sat Dr. Crapsey and his counsel, Congressman James Breck Perkins. Edward M. Shepard of Boston has also been retained by Dr. Crapsey, but he was not present at the opening of the trial. The presentment being made by the Standing Committee of the diocese, a sub-committee of that body, consisting of the Rev. Walter North, Rev. Andrew J. Graham, and H. R. Hopkins, M.D., were also within the bar. John Lord O'Brian, attorney, of Buffalo, represented the Standing Committee. There appeared with him the Hon. J. H. Stiness, Justice of the Supreme Court of Rhode Island, and the Rev. Francis J. Hall, D.D., of the Western Theological Seminary who, with Franklin D. Locke, attorney, of Buffalo, are to assist as counsel. It is said that these gentlemen are freely giving their services in the defense of the Faith. Mr. Locke is a Presbyterian. The Hon. Safford E. North of Batavia was also present, having been appointed assessor to the Court by Bishop Walker.

Mr. Roberts opened the Court, and said the collect, "Direct us, O Lord." After Mr. O'Brian had moved that the trial be proceeded with, Mr. Perkins stated that he intended to move for an adjournment, and asked if it were the pleasure of the Court that he first file Dr. Crapsey's answer to the charges made in the presentment. On the Court ruling that the answer be immediately filed, Mr. Perkins read the same, which is as follows:

"Diocese of Western New York—In the matter of the presentment of Reverend Algernon Sidney Crapsey for trial upon certain charges.

"The answer of the Reverend Algernon Sidney Crapsey to the presentment made against him, dated February 23d, 1906, by J. A. Regester and others, respectfully shows:

"That he is a presbyter of the Protestant Episcopal Church and

rector of St. Andrew's Church, a parish church in the diocese of Western New York, and has been such for twenty-seven years, and that he has during all that period used the liturgy of the Church and ministered to the people the sacraments thereof. That he admits the publication by him of the book known as *Religion and Politics*, as in the presentment stated; and he admits that the passages quoted from the book set forth in the presentment are contained in said book; and he admits that the lectures contained in said book were delivered at St. Andrew's Church; but he refers herewith to all the other statements contained in said book for further explanation of the views advanced by him; and begs leave to present to this court such portions thereof as he may be advised.

"And the said respondent further says that he was ordained as a presbyter of the Protestant Episcopal Church on or about the 1st day of September, 1873, by Horatio Potter, Bishop of the diocese of New York, in said Church; and at said ordination he answered in the affirmative to all the questions contained in the Ordinal in the Book of Common Prayer. That among the questions so contained are the following:

"'Are you persuaded that the Holy Scriptures contain all doctrine required as necessary for eternal salvation through faith in Jesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing, as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scriptures?'

"'Will you be ready, with all faithful diligence to banish and drive away from the Church all erroneous and strange doctrines contrary to God's word; and to use both public and private monitions and exhortations, as well to the sick as to the whole, within your cures, as need shall require, and occasion shall be given?

"'Will you be diligent in prayers, and in reading the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?'"

To all of which he answered in the affirmative.

"And the said respondent further answering the specification two of the said presentment denies the same.

"And the said respondent further answering charge one and charge two of the said presentment, denies the same and each and every part thereof; except so far as he has admitted the statements contained in specification one of charge one, as hereinbefore answered unto.

"And this respondent further answering says that he has taught or declared nothing in the passages referred to in said specifications, or elsewhere, except what is contained in the Holy Scriptures, and except what he is persuaded may be concluded and proved by the Holy Scriptures.

"And this respondent further answering says that in the year 1905, the Rt. Rev. William D. Walker, Bishop of the diocese of Western New York, upon the advice of the Standing Committee of said diocese, appointed five persons to investigate charges made against this respondent, and to ascertain and report whether he had been guilty of any offense for which he was liable to be tried. That the five persons so appointed thereupon proceeded to investigate the matter thus referred to them and examined this respondent, and the said book known as *Religion and Politics* and the contents thereof, and that thereafter and on or about October 1, 1905, the said persons so appointed duly certified in writing to the said Bishop that in their opinion there was no cause for a presentment against this respondent, and that he had not been guilty of any offense for which he was liable to be tried.

"And this respondent further says that he is advised that, by reason of the appointment of the said persons by the said Bishop, and the investigation made by them, and the report made by them thereon, and its acceptance by the said Bishop, the Standing Committee of this diocese had no further jurisdiction to make a presentment against this respondent, and this proceeding cannot be sustained and is contrary to the ordinances and canons of the diocese of Western New York and of the Protestant Episcopal Church of America.

"And this respondent further answering respectfully objects and protests that the presentment herein made against him by J. A. Regester and others of the Standing Committee of the diocese of Western New York, and dated the 23d day of February in the year of our Lord one thousand nine hundred and six, involves questions of doctrine, faith, and worship; that the Court of Appeals provided by Article IX. of the Constitution of the Protestant Episcopal Church of the United States of America, has not yet been established by the General Convention of such Church, and that the Court of the diocese of Western New York cannot lawfully or properly entertain or consider the charges made in the said presentment for the reason that they involve questions of doctrine, faith, and worship.

"Wherefore he prays that the said presentment and the said charges against him may be dismissed.

"ALGERNON S. CRAPSEY,
"JAMES BRECK PERKINS,
"EDWARD M. SHEPARD."

After filing this answer, Mr. Perkins made application for an adjournment of the trial to some time about the middle of June. He based this application partly on the convenience of Dr. Crapsey's counsel. For himself he said that his duties in Congress would preclude him from being present at this time. Mr. Shepard also had engagements which he could not well forego. Mr. Perkins, in speaking for his associate, said that "Mr. Shepard appears in name for Mr. Crapsey, but in reality for the thousands and hundreds of thousands of earnest Churchmen who are awaiting with anxiety the decision which this Court will make . . . . those who think it is not Dr. Crapsey who is on trial, but the Church which we call and would fain believe to be, the Catholic Church." "You are passing," he said, "upon the application of thousands of sincere Churchmen, of earnest thinkers, who feel that if there is no room for Dr. Crapsey in the Episcopal Church, there is no room for them." Mr. Perkins also argued that Dr. Crapsey, owing to his Lenten duties, had not been able to prepare himself for this trial.

In opposition to this, Mr. O'Brian said that it was unreasonable that the trial should be postponed until after the annual diocesan Council, when it might be that a new Standing Committee and a new Ecclesiastical Court will be elected, and the present members of those bodies may find themselves out of office, and this is evidently the aim of Dr. Crapsey's counsel and sympathizers.

After an adjournment for luncheon, the Court met again at two o'clock and announced its decision that there be no postponement. To this there was one dissenting vote, that of Dr. Dunham.

Dr. Crapsey's counsel appeared greatly surprised and nonplussed at this decision. Mr. Perkins declared that he could not go on, and that his client would allow the case to go by default. Very soon, however, contending counsel agreed to a postponement for a week, until Wednesday, April 25th, at eleven o'clock. It was so ordered by the Court.

The opinion voiced almost unanimously by the clergy present was that a longer adjournment would be most unreasonable, and that the sole object of the request was to throw the dispute into the annual Council of the diocese.

THE SECULAR PRESS ON HERESY TRIALS.

From the *Providence Journal:*

The case of Dr. Algernon Sidney Crapsey, a priest of the Episcopal Church in Rochester, New York, whose trial for heresy begins to-day, has already attracted wide attention. The nature of the charges against him was stated in these columns when his case first came under public discussion, and it was then pointed out that the matter was one quite as much of morals as of faith; for the real issue is whether a clergyman has the right, either in law or in ethics, to remain in a religious body whose formularies directly contradict his teachings. Talk about heresy is unpopular in these days, and few persons will be disposed to deny that a reasonable liberty of interpretation is compatible with loyalty to a creed. But it is extremely difficult, to say the least, to reconcile Dr. Crapsey's published utterances with the doctrines he is bound by his ordination vow to proclaim. He is explicitly charged with denying these fundamental postulates of "the faith once delivered to the saints":

"That Jesus Christ is God, the Saviour of the world; that He was conceived by the Holy Ghost, and that He was born of a virgin; the doctrine of the Holy Trinity; that Christ rose from the dead in the bodily sense."

It is essential to bear in mind, if justice is to be done both to Dr. Crapsey and to his accusers, that the truth of these dogmas is not the question. Assuming that the Church is wrong, and that Dr. Crapsey is right, the fact remains that holy orders were conferred upon him with the explicit understanding that he was to "minister the doctrine and sacraments . . . . as this Church hath received the same." When he denies the divinity of Christ —as he does if words mean anything—it is confusing the issue to talk about intellectual liberty. Such liberty is the right of every man; nor is Dr. Crapsey required to preach what he does not believe. To the lay mind, however, it seems only common honesty that a clergyman who no longer believes the creed which he daily recites in the most solemn manner should immediately withdraw from such an untenable position and seek his liberty in a religious body where he will not be so hampered. It may be that Dr. Crapsey thinks he is teaching what the Church permits him to teach, though by what casuistry he has reached that conclusion it would be profitless to inquire. Certainly he cannot reasonably object to submitting his case for judgment.

That Dr. Crapsey is a brilliant man, that he has built up the parish over which he is settled, that is greatly beloved in Rochester, are all circumstances that deepen the regret at his present position; but they do not justify the assertion that he is being persecuted or that his trial is disgraceful to the Episcopal Church.

LET EVERYONE consider what his weak point is; in that is his trial. His trial is not in those things which are easy to him, but in that one thing, in those several things, whatever they are, in which to do his duty is against his nature. Never think yourself safe because you do your duty in ninety-nine points; it is the hundredth which is to be the ground of your self-denial. It is with reference to this you must watch and pray; pray continually for God's grace to help you, and watch with fear and trembling lest you fall. Oh, that you may (as it were) sweep the house diligently to discover what you lack of the full measure of obedience! for, be quite sure, that this apparently small defect will influence your whole spirit and judgment in all things.—*John Henry Newman.*

LETTER FROM JAPAN.

A Missionary Trip.

Akita, Japan, April 4, 1906.

NOTHING could be fairer than the weather that bright March morning as I started out on my trip to Omnabaki and neighboring stations.

I generally spent three or four days on that end, for beside the train-ride I had a walk from station to village of nearly seven miles, and from railroad station to my next town I had a ride in *kuruma* of twenty-one miles. In such weather a coat would be only weight and extra baggage, and I finally decided to leave it home.

Everything was enjoyable, the country was certainly beautiful, the air balmy and fresh, and the pleasant *"kannichi wa"* by those who had seen me pass in and out so often, made me feel like one of the people.

The Christians had given notice of my coming, so that I was expected, and in consequence the evening congregation in the school-house was excellent. The people like to stay after service and ask questions of the *Choro San* in reference, perhaps, to the sermon or other matters, so that it is generally midnight before he gets to rest.

Next morning I must be up early, for Service is at 5 A. M., and because the Christians are all farmers they must go to work early, and beside that my room becomes the church for such purpose. So my bed is put in the closet, the altar prepared, and together we offer the great Sacrifice of the Body and Blood of Christ.

It is a beautiful service, quiet and peaceful, and we forget that we worship the true God 'neath the shadow of the temple of the great white fox who at one time was a disobedient woman.

At seven I am ready to start for the next place. Walk seven miles, ride ten, and the work of visiting my few sheep again begins. Here there is a catechist and catechumens to be examined and taught, and the afternoon is, as usual, busy. At night, Evening Prayer and address in *kogislo* (or preaching place). Morning, Mass, and start for my last place, which, being twenty-one miles inland, I am compelled to ride in *kuruma*. The country is beautiful, and between walking and riding, I get there in time to have Evening Prayer with my one Christian family and prepare for early Eucharist. When morning comes, lo! what a change. The sky is black, the wind southeast, and the rain is pouring as it pours only in the spring rains of Japan. Service and breakfast over, I prepare for my twenty-one-mile ride back to the station for home. The wind is against us, and the man was told to come early, but as usual in this country, he comes late. He is a "flyer," and assures me he can make the train easily, so we start.

He evidently had not counted on the wind and rain. The hood of the carriage cannot always be kept up, and I have no coat, and the man is getting tired. He finally tells me that by going across rice fields he can reach a nearer station in time for me to catch the train. I gladly consent, and we leave the road; in a little, however, it is evident the man has lost his way. The path is narrow and winding, and needs the greatest care; through ditches, across fields, through woods, down banks, till I wondered if the man has any secret designs upon my life; finally, to cap the climax, he landed me, with certain parcels not meant for such usage, in the rice field.

Have you ever ever seen a paddy field in spring? The mud is anywhere from one's neck down. The man felt his only protection was in getting as much space as possible between us, while I was crawling out through a hole in the hood, and in this he showed his wisdom. I fear my Japanese was not of the variety used in sermons, though, lest any should think me a profane man, I may say there are no bad words in this language; but I "thought things" which may happen to that *kurumaya*. We declare a truce and start for the station; this time I am the guide, but of course the train has passed, and I wait four hours in the station for the next train.

Here comes the train. Two and a half hours, and home, what a joy! Two hours pass, and we pull in at a station. The wait is unusual, it seems interminable. My teeth chatter with cold, I ache with hunger. Why doesn't the train go on? I ask the conductor. I am told that the up-train is three hours late, and we must wait till it passes.

R. W. Andrews.

We do not value as we ought our inestimable privilege of being allowed to worship God. We do not prize our heavenly prerogative of being permitted to keep His commandments. We look at that as an obligation which is more properly a boon.—*Frederick W. Faber.*

CLERICAL ERRORS.—II.

THE deacon's first promise is to read the Scriptures to the people assembled in the church. The second thing which the deacon promises to do is "to assist the priest in divine service, and specially when he ministereth the Holy Communion, and to help him in the distribution thereof." In these matters the priest will direct, and little can be said of them here except in regard to the giving of the cup to the laity. The rubric orders that it be given "into their hands." It is the deacon's part to do this reverently, taking every precaution against the possibility of spilling. If he keep hold of the cup, as many do, and the person receiving do not take hold of it, also, the rubric is violated. If the person receiving do take hold of it, the fact that two people both have hold of a cup while one is drinking out of it, greatly increases the chance of spilling. The best way seems to be to give the cup entirely into the hands of the person receiving, and to let go of it altogether, unless the person receiving be blind, very infirm, or subject to sudden fainting-spells.

If the wine be splashed or spilled, the directions in Leviticus for the disposal of that which remains from a sacrifice hold good. It should be rinsed out, and the rinsings drunk, or burned; or, failing this, the fabric wet with the wine should be burned, and the expense of replacing it fall upon the deacon to whose lack of care the accident was due. The person spilling it is never responsible. Should an accident occur, it is the fault of the deacon whose business it is to foresee and prevent all accidents. This is proved by the fact that, after the expense of repairing one or two accidents has been borne by the deacon, accidents cease to occur.

After repeating the pledge to read the Scriptures to the people, the deacon next engages to teach the Catechism to the youth. It is a trite, but necessary, statement that the catechism referred to is the Church Catechism in the Prayer Book, and not any one of the hundred-and-one formularies of Christian doctrine for children in vogue in our Sunday Schools. If, after teaching the Prayer Book Catechism, the deacon have time and strength left over for teaching one of these others, it would be well to do it; but we never knew a case of such residuum of energy. This will be better understood when it is noted that the pledge involves teaching the catechism to *all* the youth of the parish; a shepherd's assistant being responsible for all the lambs of the flock, even the estrays, though not for the lambs belonging to other flocks.

There is thus tacitly involved in it the pledge to find out the number and names of all the youth of the parish, both boys and girls, omitting none, not even those who never come to Sunday School, or church. This can only be done from a well-kept parish register, and a Sunday School list posted up to date. Should the list or the parish register be defective, the deacon is not thereby discharged from his pledge. In such case he must either, with due permission from the rector, post the parish register up to date, or else make an unofficial register and list for his own use. We know of no other way of finding out the number and names of *all* the youth; for human memory is defective, written lists are not; and the deacon would be blood-guilty if he forgot even one of the youth, who are his especial charge.

Having found them, he must teach them. In the case of those who come to Sunday School this is comparatively easy, though, even so, he must make the acquaintance, and try to gain the confidence, of each of them. In the case of those who do not come, this means constant visits to base-ball fields, boys' clubs, and other places where the boys congregate; constant visits to the mothers of little girls, and the calling on, and speaking to, the girls themselves. It necessitates, also, a certain necessary interest in the affairs of all the boys and girls, and of the unconfirmed youths and maidens. Being usually young himself, the pitfall in this is, that the deacon is constantly tempted to join in their sports in such a way as to lessen in their eyes the dignity of his office; or else, going to the other extreme, he is tempted to assume such frigid dignity as forbids their friendship, and rouses their sense of humor. The middle course in this matter is, however, automatically kept by a sincere effort to know and teach *all* the youth of the parish; in which case there cannot be enough time spent with any one group of them before the subject of teaching must be introduced to allow serious lapse into either error.

T.

Man's search for God is the homing instinct of the soul.—*Unknown.*

THE BENEDICTINE REVIVAL IN THE ENGLISH CHURCH.

A PAPER READ BY THE REV. G. E. BARBER AT COMMON HALL, LONDON, ON DECEMBER 4TH, 1905.

IN reading you this short paper on the Benedictine Revival in the English Church, a movement which, indeed, shows promise of being, under God, of immense importance in the future to the Anglican Communion, I feel that I must begin with one or two general statements about the Order of St. Benedict as a whole.

First, as to the important part which the Benedictine Order has played in the very beginnings and in the whole history of the Church of England for a thousand years. It seems hardly necessary to remind you that St. Augustine, the Apostle of England and first Archbishop of Canterbury, and all his companion missionaries were Benedictines; that St. Gregory the Great who sent them, was a Benedictine also; that St. Wilfrid of York, St. Benet Biscop, the Venerable Bede, St. Dunstan, Archbishop Lanfranc, St. Anselm, St. Thomas of Canterbury, are only a few of the great names among the English Benedictines. To quote from Father Ethelred Taunton's admirable book on *The English Black Monks of St. Benedict* (chapter I., page 2): "Nowhere did the sons of St. Benedict identify themselves with the land and link themselves in love with the people, as in England. Here they were racy of the soil. . . . Up and down the land, most of the episcopal sees, those centres of life to the Church, were founded by them. . . . For centuries the Primate of all England wore the habit. . . . And in the social Order the England of to-day owes much to the Monks, who founded schools and universities, hospitals and workshops. . . . They were all in all to England, its doctors, its lawyers, and its councillors. . . . It is not going too far, but it is the sober truth to say, England in great measure is what she is to-day through the work and the influence of St. Benedict's sons."

Brothers, anything which can restore to us in the English Church now, the Order to which the English Church owes, under God, almost her very life and existence must surely be welcomed with the very deepest thankfulness by the English Catholics of to-day.

Secondly, as to the Benedictine Life and Ideal. It is primarily the contemplative Life, the Life of Prayer. In these days of hurry and rush, never was the Benedictine protest that prayer and worship are the Christian's primary duties more urgently needed. Over "activity," business, serving of tables, and social organizations, which should be more in lay hands, all these nowadays too often almost crush the spiritual life out of over-burdened parish priests; and if out of the priests, how then about their people? We all recognize emphatically, and often with sadness, how much now we need to dwell more on the absolute necessity of prayer, if work is to be done at all in the spirit of our Master. The monastic life will give us this much-needed emphasis of the work of prayer, and will bind round its white hot centers of Intercession the busy brothers and sisters in the hurrying world outside in the bond of a veritable Catholic Prayer Union. Remember *"Orare est laborare"* as well as *"Laborare est Orare";* and it is the former which needs special emphasis to-day; that all our work may, indeed, be done in the spirit of prayer. Archbishop Benson used to say that what was needed for Christ's work throughout the world was white-hot centers of *foci* radiating out the heat and power there engendered. This is just what Benedictine monasteries can and will do for the English Church now, if we Catholics will give them the support of our prayers, our sympathy, our alms. Some think the monastic life "based on the selfish care of a man for his own soul"; I am quoting now from Mr. Wakeman's *History of the Church of England* (p. 168, *et. seq.* 4), on the Monks of the Middle Ages: "to say this is to misunderstand the theory of the division of labor in the Catholic Church. Some were called to do the work of God in the world; some to do the work of God apart from the world. All were bound together in the spiritual society and each helped the other in his own vocation. The constant intercession of the monk availed for the souls of the soldier and the farmer, as the sword of the soldier and the toil of the farmer defended and secured the life and temporal sustenance of the monk. The monk kneeling before the altar in his church was no more engaged selfishly in the care of his own soul than was Moses on the hill at Rephidim. To mediæval faith the spiritual kingdom was just as vivid a reality as the temporal kingdom, and the soldiers of the one just as necessary as the soldiers of the other."

And should not our faith in the truths of the Catholic Church, as the Body of Christ, in which all its members have share, be just as real, just as vivid now? God grant it may indeed become so.

But do not mistake me, nevertheless. There is nothing in the Holy Rule of St. Benedict which precludes a monk from taking up any active work which the needs of the Church and the decision of his Abbot may call him to. "The Benedictine," again I quote from Father Taunton (*The English Black Monks,* Vol. I., p. 47), "has no outside work peculiar to himself. He can, therefore, when called by obedience, take up all or any. He may follow the contemplative life or the active ministry of the Apostolic Mission. He may teach or may write books. He may plant trees and till the soil, or he may follow art in any of its many branches. He may convert the heathen or preside over the welfare of the universal Church from the chair of Peter. Any work a Christian may do, he may do. Whether he takes up one form of work or changes to some other, it is all one to him. He is still a Benedictine. He works for work's sake; for the discipline it gives to the soul; for the avoiding of idleness; and for his own support. . . . . In a word, the Benedictine life is not so much that of an Order as it is a State of Life, the life of the Evangelical counsels."

And thirdly, we must consider the Benedictine Constitution. This is of great importance in regarding the Benedictine Revival. I have heard it objected that it is impossible to revive the Order of St. Benedict in the Anglican communion when out of communion with the Holy See. Now, as regards the Cistercian, Franciscan, Dominican, Jesuit, and other orders, this is, of course, quite a logical position; it would be impossible to have a Cistercian monastery which was not subject to the Abbot of Citeaux; and equally impossible to have a Franciscan, Dominican, or Jesuit, not subject to their respective generals residing at Rome. But with the Order of St. Benedict the case is totally different. I will again quote from Father Taunton: "When we use the term 'Order' as applied to Benedictines, it must be remembered it has quite a different meaning to what it does when used of the later religious bodies. In the Benedictine meaning it is the same as the term 'state' in the 'monastic state,' and is analogous to the term 'order,' as when we speak of the clerical 'order'" (*The English Black Monks,* Vol. I., p. 48). Again, "the Benedictines do not form one large body with a general at their head; for St. Benedict did not legislate for a world-wide corporation, but for a state of life." Again, to quote this time from Dom Gasquet's Introduction of Montelambert's *Monks of the West* (p. 23): "Each monastic family according to the rule is a separate unit, wholly distinct, and with an independent life of its own." And elsewhere Dom Gasquet speaks of the "vicious principle of a head monastery" (p. 51), and of "the ancient Benedictine principle of family autonomy."

It will be seen, therefore, that a Benedictine monastery is simply and solely a community of monks living under the Holy Rule of St. Benedict and observing its spirit, erected by and under the lawful authority of the Bishop of the diocese.

Such a community is Painsthorpe Abbey, near York, of the history of whose origin I will now give you a short *résumé.*

When a boy of twelve, in his father's library, Abbot Aelred Carlyle came across Fox's *Monks and Monasteries,* from which he first received the impulse of his vocation; and as years went on, he felt more and more that he was called to live the Benedictine life. In 1892 he began his medical studies, with this aim still clearly before him; and he went on quietly, living as closely as he could in accordance with the Rule of St. Benedict. In the same year he came across the Benedictine Nuns of Twickenham, now of Malling Abbey. The chaplain of the nuns, holding Bishop Temple's license, was Superior of a Band of Oblates of St. Benedict, a few young men making experimental tests of the Benedictine Rule with the view of the possibility of forming a community. Into this Band the young medical student was admitted in 1893, under the style of "Brother Aelred." This Band only had a short life and was dissolved by the Superior. Meanwhile, however, Brother Aelred, with the Superior's consent, gathered ten young men round him at Ealing, and became elected Superior of a new Band of Oblates, living together as far as their various occupations would allow, engaged in practical parish work. This quasi-common life lasted till 1895. In 1895, Brother Aelred was asked to join a friend in the Isle of Dogs and live the common life there. Brother Aelred then put the question to his Band of Oblates, at their chapter at Malling Abbey (the Reverend Mother Superior of which, always welcomed them

with kindness and sympathy), in the hope that some at least of them might feel called to live according to the full Benedictine Rule. None of them, however, felt that they could fully accept this. Brother Aelred, nevertheless, was undaunted, and after waiting quietly at home for some months, pursuing his medical studies in the week, and spending his week-ends in the Isle of Dogs in parish work, finally, in 1896, he joined his friend in the Isle of Dogs in the house which, gradually, became the first Priory of the Restored Order. At Easter, 1896, the chaplain of the Benedictine nuns (by that time quite settled at Malling), who held Archbishop Benson's license, clothed Brother Aelred as a Benedictine Novice in Malling Abbey chapel. For two years Brother Aelred lived and worked in the Isle of Dogs, being there joined by Brother Henry, the Senior of the present community. On February 11, 1898, through the intervention of Mr. Cowan, vicar of St. John's, Isle of Dogs (now of Red Lion Square), Brother Aelred had a most important interview at Lambeth Palace with Archbishop Temple, before whom he laid his hopes and plans. The Archbishop had carefully followed the movement from its beginning, and went into every detail of life, work, motives, and plans. He then, fully cognizant of the importance of the step he was taking, formally authorized the chaplain at Malling Abbey to solemnly profess Brother Aelred as a Monk of the Order of St. Benedict. This took place in Malling Abbey chapel on February 20, 1898, and Brother Aelred thus became Father Aelred, not in reference to the priesthood, but by virtue of solemn religious profession made under proper authority. Thus Archbishop Temple as Primate of All England and successor of St. Augustine, formally and fully and authoritatively restored the Order of St. Benedict in the Anglican Communion. After this, Father Aelred realized that if the Community was ever to live out the Benedictine ideal, it must be begun, not in the midst of active town life, but in the quiet of the country. It being impossible to find the ideal country parish at first, Father Page, S.S.J.E., in September, 1898, invited the brothers to Cowley, where they spent two happy months. At the beginning of 1899, Father Page invited them to help the Cowley Fathers in their London house, then in Great Titchfield Street. This association with Cowley was of great help to the infant order, and Father Page and the Cowley Fathers have never since ceased to manifest their kindness, sympathy, and interest in the Order. This association with the S.S.J.E., in London and at Iona lasted till Michaelmas, 1899, when a temporary home was found for the Order at Milton Abbas, in Dorsetshire. Here the community quietly learned their ideal and steadily grew, until January, 1901, when the ownership of the house at Milton Abbas having changed through the kindness of the Rev. W. Done Bushell, the owner of the Island, the community removed to the Old Benedictine Priory of Caldey Island, off Tenby, South Wales. Here they remained for a year. The most important act during this year of consolidation was the formal and canonical election by the brethren of Father Aelred, the founder, as their first Abbot, on February 23, 1902. This election was sent, as he had desired, to Archbishop Temple, and he sent it back fully and formally ratified. This completed the formal authorization of the restored Order by the Primate.

Shortly afterwards, by the kindness of Lord Halifax, the community was received on to his Yorkshire estate, and Painsthorpe Manor became Painsthorpe Abbey. Here the community has been living, praying, working, and growing. The life of prayer is the leading duty: at 2 A. M., 6 A. M., 7 A. M., 11:45 A. M., 1:45 P. M., and 4:30 P. M., the Divine Office is sung, the daily Mass being said or sung at 7:15 A. M. Thus, the *Opus Dei*, the work of God, proceeds. The monks are otherwise busy, engaged on the farm and in the garden to supply their modest needs, and in the vestment room or the metal workshop, fashioning ornaments of the Church and of the ministers thereof, in the true spirit of prayer, to support themselves therewith. They teach in the Catechism and sing in the choir of their parish church on Sundays, and the vicar is their close and devoted friend. They edit a most admirable quarterly, *Pax*, which I warmly and earnestly recommend to you all.

This year a Confraternity of the Order of St. Benedict has been started on the ancient Benedictine lines, by which *Confratres* and *Consorores* living in the world may, by a very simple rule, be bound in spiritual union and sympathy with their brothers in the monastery. I would hope very much that all of you here to-night will welcome the privilege of being joined in union of prayer with Painsthorpe Abbey, and will all become *Confratres* of the Order. It is much hoped that wards of not less than twelve members will be established in various Catholic parishes under the wardenship of the parish priests, and so unify and make corporate the Confraternity association with the Community, the Abbot himself visiting each ward once a year. I would urge this most strongly on your notice.

The Community is very poor and needs your alms. They have no money of their own, and they have had to build their chapel. Lord Halifax helped them nobly, and they have worked most valiantly to pay off the remaining debt.

Besides this, if the Community is to grow (and there are at this moment nearly twenty postulants anxious to try their vocations as novices, including two or three priests), they must later on have a larger monastery of their own. Money is needed now that it may be put aside and may grow, and thus be ready when the immediate need arises.

Brothers, in Painsthorpe Abbey we have the germ of a great movement.

The eye of faith can look ahead and see the villages won back to God and held to the faith by the restored Benedictine Abbeys and Priories in their midst; the religion of the town parishes revived by the Benedictine missioners; seminaries for the education of clergy conducted by Benedictine teachers; homes for aged clergy (thus solving the question of the pensioning of, at least, the unmarried clergy), under the control of Benedictine communities; homes of quiet retreat for busy, worried, and overworked parish clergy, in the Benedictine abbeys and behind, round and above all this, the Benedictine Life of Intercession and Prayer. Brothers, the Holy Rule of St. Benedict, carried out as it is being carried out at Painsthorpe, can solve many, if not most of our difficulties in the Anglican communion. Will *you* help forward this great beginning?

MEDICAL ADVICE.

A TRUE STORY.

IT was not possible to speak highly of the F——s. Mr. F——, in hard times, ran up a bill with a kind-hearted grocer; then a relative left Mr. F—— a small legacy; then Mr. F—— bought a pair of bulldogs; then the grocer presented his bill; then Mr. F—— set the dogs on his benefactor. A boarder in the house was convicted of theft, and some of the goods were recovered, but there were grounds for suspicion that Mrs. F—— had allowed the stolen articles to be concealed on her premises, and that she had taken her share of the spoil. The vacant space in the household left by the boarder's departure was filled by another boarder, a woman who lay under suspicion of bigamy. Mr. and Mrs. F—— had a son who was no worse than might have been expected under the circumstances. Both man and wife had relatives, and stories of dissipation, extravagance, and love of bad company were current. The F——s were not Vere de Veres.

Mrs. F—— became ill, and her sickness lasted a long time. Her repentance was not of the eleventh hour, rather of the ninth. For months before her death, she proved that she was sorry for her wretched life, and she grieved bitterly to think of the influences to which her child would be exposed. She rarely spoke of the sad past, but she once said: "I suppose you have heard of me, and you know that I have wasted my life." A week or so before the end, she said: "I know I must die, but I wish I could gain a little strength so that I could be of some use in the world and let people know that I am really sorry for the way I used to live." It seemed as if a gulf separated the penitent sufferer from the reckless woman of the years that the locust had eaten.

A physician, who knew the neighborhood well, said to me:

"Parson, I hear you are visiting Mrs. F——."

"Yes, doctor, I have been there several times."

"You're right, parson, and it does the poor soul good to have somebody pray with her. She needs all the comfort and kindness you can give her, and she understands that she's going to die. But, parson, never do anything for any of that family, unless you're sure they are going to die."

WHAT WE should do is really, very often, to be still. And if we want something to make us more active and energetic, watchful and holy, I know but one thought, that is *faith*, faith producing love. More trust and confidence and joy in God would be the secret—the only true or successful secret—of more goodness. And this should come quietly and calmly, not in great effort; this kingdom of God has come not with observation. Rest and quiet growth are what you want.—*James Hinton.*

Helps on the

Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*The Gracious Words of our Lord and Saviour Jesus Christ*

BY THE REV. ELMER E. LOFSTROM

THE FORGIVENESS OF SINS.

FOR THE THIRD SUNDAY AFTER EASTER.

Catechism: XIX. and XX., Requirements. Infant Baptism.
Text: I. St. John i. 9. Scripture: St. Matt. xviii. 21-35.

THERE are two aspects to this subject. The forgiveness of our own sins to be received from the heavenly Father is one; the forgiveness by us of those who sin against us is the other. Both are included in the lesson. There is also a relationship between the two. Is it really a *vital* matter whether we forgive those who have wronged us? We all now recognize that it is a noble and beautiful thing to do, but is it something more than a counsel of perfection? If I refuse to forgive, may I not still be a good disciple of Jesus Christ although not a perfect one?

The discussion which we study was called out by the fact that Jesus had just said that an unforgiving brother should be excommunicated (vv. 15-17). He had said that when two disciples were at variance, they *must* become reconciled. The first thing to do, and the best, is to settle the differences between themselves alone. If the matter is too serious for that, He orders that two or three other disciples be called in as witnesses to arbitrate the matter. If the offending brother refuse to abide by their decision, the matter is then to be laid before the Church, and if he refuse to obey the Church, he is no longer to be a disciple. He is again as a heathen man and a publican.

While He went on to speak of the authority which He would delegate to the Apostles to bind and to loose, St. Peter had evidently been casting over in his mind the Master's words about forgiveness. A difficulty presented itself to his mind which he here put to the Lord Jesus. The Jewish doctors allowed that three offenses only might be forgiven a man. St. Peter asked if Jesus meant His disciples to forgive as much as seven times. Jesus answers that not seven times only, but seventy times seven must one disciple forgive another. There is some dispute as to whether He meant to say seventy-seven or four hundred and ninety, but it is beside the mark, as what He plainly meant was that there is no limit to the forgiveness which should be accorded to one erring brother by another.

And to explain His meaning, and to give an explanation to His puzzled Apostle, He gave this parable of the unforgiving servant. Here again the amount named is meant rather to represent an impossible sum than a definite one. The proportion between the ten thousand talents and the hundred pence fairly represents the insignificance of any debts which one disciple can have against another compared with the offences he has himself committed against his heavenly Father. The treatment at first ordered for the servant who had nothing wherewith to pay is in accordance with the Jewish Law (Lev. xxv. 39, 41; Deut. xv. 12; II. Kings iv. 1; Amos ii. 6; viii. 6). It represents what might be rightly and legally required. And even then the debt would not be satisfied. Apart from his own personality and sympathy it was the only thing that the man could do. But as representing God, whose loving kindnesses and mercies cannot be numbered, he is made to forgive the vast debt, when asked for a much less boon. The parable puts into concrete form the truth that disciples all enjoy the free gifts of God's grace. We are in a kingdom of grace, not of law, and since we are saved by this fact alone, it clearly behooves us to act upon somewhat the same basis. If we who can only hope for pardon because of God's mercy and goodness insist upon the strict application of justice in any offense against ourselves, we are acting in a manner fairly well represented by the conduct of this pitiless servant whose conduct rightly arouses our contempt.

But even so, the judgment pronounced upon the man is not arbitrary. This wonderful law of forgiveness is not a hard and fast law of barter and exchange so that God promises to forgive us in the same proportion that we forgive others. The servant is condemned as a "wicked" servant. His conduct has revealed his heart. To taste of God's pardon and then to refuse to forgive the insignificant offenses of our brethren is to reveal a heart corrupt and untouched by the wonderful revelation of true love which we have in our divine Saviour.

And that the final judgment is not unjust or out of accord with true love is shown by the fact that it is "my heavenly Father" who pronounces the decree. The pronoun shows that Jesus Himself would approve the judgment. The term "Father" shows that the outraged love of God can do nothing else. Even as a Father He must condemn His own children who are so unnatural as to be unforgiving.

The parable, while it reveals the great love of the Father which prompts Him to forgive us all our sins, yet warns us of the possibility of abusing that love.

The great purpose of the coming of the Lord Jesus was to "save His people from their sins" (St. Matt. i. 21). From His own words and from the actions and words of His disciples we learn what is required of us to receive and appropriate to ourselves this inestimable gift. First of all, it is clear that repentance and obedient faith manifesting itself in our being presented for Baptism is required (St. Luke xxiv. 47; Acts ii. 38; xxii. 16). But even those who are baptized are not free from sin but still commit many actual transgressions and are in need of daily pardon (I. Cor. xv. 31). In His mercy, He has provided for their forgiveness also. The forgiveness of sins has been committed to the Lord Jesus (St. Luke v. 24; St. John v. 27). He has promised to be with His Church to the end of the world, and the acts of His messengers and ministers He makes His own (St. Matt. xxviii. 20; x. 40; St. Luke xxii. 29, 30; St. John xiii. 20). To them He gave the power to remit sins in a formal way (St. Matt. xvi. 19; xviii. 18; St. John xx. 23).

St. Paul himself seems to have exercised this power in the case of a certain offender (I. Cor. v. 4, 5; II. Cor. ii. 10). In addition to this, we are invited to partake of the Sacrament of the Body and Blood of Christ which was broken and shed for the remission of sins (St. Matt. xxvi. 28). These facts, taken in connection with the warning of the lesson showing that the forgiveness must be limited to those who forgive (see also St. Matt. vi. 14, 15; St. Matt. xi. 26; St. Luke vi. 37) and the requirement for forgiveness indicated by the "text," will give a fairly complete summary of the teaching of Christ and His Church as to "the forgiveness of sins." A careful study in the Prayer Book of the two confessions and the two absolutions, of the Offices for the administration of the Rite of Holy Baptism, and of the Holy Communion will reveal the fact that the Church's teaching is in strict accord with Holy Writ.

THE LAST SIGN.

Remember that Christ is coming to the fig-tree to look for fruit, to look for the fruit of His precious death; to look and see of what good His dying has been in the world. He comes to us in our turn, as He came to the Jews in theirs; as He has come year after year since, to all who were alive at the time, and had heard of His dying. The remembrance of His death has come round again; and He comes and asks us all, What are we the better for His having died? What difference would it have made to us if He had not died at all? We are now the fig-tree to which He comes seeking fruit. Of leaves there are abundance, of the show, and name, and profession of religion there is no lack. It is on all sides of us, it is in ourselves. We are inviting Him to come; we are putting forth the leaves of promise. . . . What is there besides leaves? What is there behind the leaves? How, if it should be with any one of us—that Christ is finding only leaves? Do you remember what He said? "No man eat fruit of thee for ever." "And presently the fig-tree withered away." "*Presently!*" though He was just on the point of dying for the world.—*R. W. Church.*

In the course of one of his discourses at the Church of the Advent, Boston, during the parochial mission, Bishop Weller told an interesting story by way of proving that many of the features of Catholic worship which so many look upon as "innovations" were quite familiar to Churchmen in the early history of the Church in America. His story was pertinent to the loud protest which was raised when he was vested with a mitre at the time of his elevation to his high office some years ago.

It seems that the Bishop had gone to Chicago to assist in the ordination of a young priest, and, dining at the home of a Churchman, he found himself sitting between a gentleman and a lady. In the course of conversation it developed that this gentleman neighbor was a direct descendant of Bishop Seabury, the first Bishop in America, whose mitre is one of the cherished possessions of Trinity college. Learning the identity of the guest, the Bishop's other neighbor added to the interest of the occasion by remarking that she was in the same line of descent from the first American Bishop whom Seabury had consecrated, and that his mitre was also a much valued family possession.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE PAUSE AT THE COLON.

To the Editor of The Living Church:

DO you think it possible, Mr. Editor, that the atmosphere of Connecticut has a tendency to develop in the human mind a state of fixed ideas upon which even facts have comparatively little influence? To illustrate: Some years ago, when baseball pitchers first began to curve their balls, some students at Yale, who were interested in the matter, told their mathematical professor of what was being done out on the diamond. He at once took the ground that they were mistaken, and pointed out to them, at considerable length, that the air was so light a medium that it was impossible for it to offer sufficient resistance to the ball to produce a curve. The students finding that they could not convince him to the contrary, finally said, "Come out to the field and see for yourself." The story does not say that he was ever convinced; but, if the daily papers can be relied upon, baseball pitchers have been successfully curving their balls for the last several years.

A correspondent of yours in your issue of April 14th, writing from Connecticut, seems to be in much the same state of mind as the Yale professor mentioned above. It appears from his letter that he has never been present in one of our congregations when a pause has been made at the colon in the reading of the Psalter. He has, as he says, "heard a Presbyterian Congregation" (what was he doing there? I do hope it was not a "union meeting") repeat the Psalms responsively, but he does not say that a pause was made at the colon. And then he goes on and draws the remarkable conclusion, that this "pause at the colon tends to that mechanical reading which one may hear in our public schools when the pupils recite in concert." If he were not so far away, I should ask him, as the students did the Yale professor, "come and see (hear) for yourself." But as that is not practicable, I desire to assure him that the reading of the Psalter at St. Matthew's, is neither "mechanical" nor "Presbyterian," but just plain "Episcopal," and that the "pause" at the colon has improved it immensely.

It seems to me, Mr. Editor, that back of the mere question of Psalter reading, is the more important one as to the nature of this reading as a part of public worship. Is it a religious act addressed to God? or is it simply the reading or reciting of sacred words as an appropriate filling up of the time devoted to what is called Morning and Evening Prayer? If it is a religious act, and a proper part of Divine worship, should it be looked upon primarily as the act of the individual, or rather as the united act of the congregation? Holding, as I do, to the view, that it is a solemn act of worship addressed to Almighty God by the whole congregation collectively, I feel very strongly that individual peculiarities should be eliminated as far as possible and held subordinate to the general effect; and that whatever tends to secure intelligent, hearty, reverent, and concerted action, will help materially to make the reading of the Psalter a proper and acceptable offering to the Supreme Being whom we worship. The pause at the colon is a very simple and remarkably effective method of securing such reading.

St. Matthew's Rectory, Charles L. Mallory.
Kenosha, Wis., April 18, 1906.

THE MASS OF THE PRE-SANCTIFIED.

To the Editor of The Living Church:

I INTENDED writing a letter on this subject at the beginning of Lent. It may be, however, that in some ways it is of advantage rather to write now from a standpoint of experience; at this time, too, there is less probability of starting a controversy.

For two years I have had this service in St. Agnes', Algoma. Among a people very conservative, much opposed to anything which they deem an innovation, I believe this service has gained a considerable measure of favor. It was fairly well attended, and seemed to be followed with reverent interest. It surely gives a deeper significance to Good Friday worship than this usually has among us.

One person, who attended the Mass of the Pre-Sanctified this year, for the first time, told me afterward that she had expected to be prejudiced, but had not been so; that she felt she had really kept Good Friday.

It is much to be wished that some priests of scholarship and weight, for example Dr. McGarvey and Fr. Burnett, would compile full rubrical directions for this service. Such a service-form would probably be licensed in some dioceses, and tacitly allowed in many more. The first introduction of this service, at present, is difficult. When once introduced and explained, I believe it is certain, without urging or special effort, to make its own way in the favor of priests and people.

A simple explanation is advisable. I told the people, just after the meditation with which I commenced the service, just before the Mass of the Pre-Sanctified itself, how the Lord instituted the Holy Sacrifice on Maundy Thursday; the Procession of the Blessed Sacrament, after the Maundy Thursday Mass, might remind them that, very soon after, He was arrested and led away. The reservation of the Good Friday Host in its repository they might associate with that time while He was on trial before Annas, Caiaphas, Pilate, Herod; with the buffeting, the spitting, the scourging, St. Peter's denial, the forsaking by His friends. The bringing in of this Host Good Friday represents the Procession to Calvary; then follows, at the altar, the representation of His Death and Burial.

It was pleasant to see, at the beginning of Lent, a letter from the East, advocating this liturgical observance of Good Friday. Yet to one of Fr. Taylor's directions, I must take decided exception. That is, to the one concerning distribution of the Blessed Sacrament to the lay people at this service. Not only is distribution of this Sacrament on Good Friday contrary to Catholic law of the present day, except in the case of the *Viaticum;* but it seriously mars this service. If particles remain after giving Communion, the priest might leave them at the altar or carry them away again; either course destroys the symbolic meaning of this service. Or he might consume them, in the manner usual at Mass; although less objectionable, this is decidedly out of keeping. The priest's Communion should be the climax and the end of this service; only the necessary ablutions follow it. Henry S. Dawson.

Algoma, Wisconsin.

ANOTHER LETTER TO THE "CHURCHMAN."

To the Editor of The Living Church:

I ENCLOSE you an article which I wrote for the *Churchman* in answer to articles by Mr. Seth Low and the Rev. J. Howard Melish in the *Churchman* of April 7th, which has been refused insertion.

I fail utterly to see the point of casuistry which the *Churchman* raises as between articles written preceding a trial and during it. Irving P. Johnson.

To the Editor of The Churchman:—There were two letters in your issue of April 7th in defense of Dr. Crapsey. In these letters it was maintained—

1st. (By the Hon. Seth Low) That Dr. Crapsey is a scholarly man and that, therefore, he should be allowed to teach his views wherever his scholarship may lead him, "so long as the Creed is to him the historic statement of the belief of the Church."

2nd. (By the Rev. J. H. Melish) That Dr. Crapsey is a saintly man, capable of exciting a magnificent influence among young men, and therefore the Church cannot afford to dismiss him from its ministry.

I am very thankful to the first writer for his analogy between the constitution of the Church and the constitution of the United States, for while I am willing to concede that the latter has "to be enlarged by interpretation in order to fit the growth of a single century," I have yet to learn that it rests with any official of the United States to set aside that constitution while serving as an official under it, which is exactly the charge against Dr. Crapsey.

The constitution of the Church, viz., its historic Creed, says, "Born of the Virgin Mary." The charge is that Dr. Crapsey denies the fact. It certainly seems as though it is a question of fact to be proved rather than one of law to be argued.

If the Church at some future time were to enlarge its interpretation by saying that Christ "either was born of the Virgin Mary or was not," then we could understand that the con-

stitution of the Church had been enlarged so as to enable one of its officials to give full scope to his own private opinion. Neither can we see how the eloquence of Dr. Crapsey nor his saintly character has the slightest bearing on the case.

For example, to go back to the illustration of the Hon. ex-Mayor of New York. Let us suppose a governor of one of these United States should deny the fact that the United States government has the right to charge duties on goods that came into that particular state for the benefits of its people. This right of levying duties is laid down in the constitution, but this particular governor says, "the time will come when the constitution will take a large view of things and will forever do away with the irregularities of a protective tariff." It would not seem as though when this governor was apprehended by the federal authorities, and called to account for refusing to allow the tariff to be collected within the limits of his state, the defense would even attempt to set up that the officer was simply anticipating what, personally, I believe that this great nation must come to some day, neither would it avail upon his character and reputation.

It would seem as though the duty of the Court were a very simple one.

(1) What is the clear meaning of the constitution of the United States?

(2) What were the acts contrary to this constitution that the governor has committed?

Now let us be as amenable to canon law as we would be to civil law. It certainly is begging the question to say that Dr. Crapsey is teaching that which some day may be the constitutional law of this ecclesiastical corporation known in law as the Protestant Episcopal Church. It certainly is very far from the question what Dr. Crapsey's personal qualifications are. It would seem, no matter how much we might wish it otherwise, that the question is entirely one of fact.

(1) Does the constitutional law of this Church require belief in the doctrine that Jesus Christ was born of the Virgin Mary?

(2) Has Dr. Crapsey violated this law?

And if (1) is true, and if (2) is proven, then, though he were an angel from Heaven, let him be deposed from his office.

Is it fair to have an organization known in law as the Protestant Episcopal Church, and then ignore the fundamental principles of all canon law, simply because some day we believe that this Church is going to allow its officers to teach that "may be Christ was born of the Virgin Mary and may be He wasn't." Would these same critics adduce a similar defense before a civil court on a constitutional question as they are trying to bring into an ecclesiastical court on the same kind of a question?

Why then drag into a question of ecclesiastical law questions which will only embarrass the court; for certainly neither one of these eminent writers would seriously maintain that the ecclesiastical court which is to sit on Dr. Crapsey's case can consider anything else than these two questions of fact; and this court would fore-swear itself if it allowed either its opinion of what this Church is going to add to its constitution some day in the future, or whether the accused is a scholarly gentleman, and eloquent preacher, or an angel from heaven, effects its ultimate decision. Faithfully yours,

IRVING P. JOHNSON.

AN ADMINISTRATION, NOT A RACE.

To the Editor of The Living Church:

AN article in THE LIVING CHURCH of April 7th, entitled "A Race with Death," suggests the telling of an incident in the life of a country parson.

A few years ago I was awakened in the night by a call at my window, from the son of a small farmer residing some five miles distant. He told me that his father had been smitten with paralysis of the brain, the day previous. That he had been insensible every moment since; that he was supposed to be dying, and that the family wished me to come to them. So soon as my horse could be harnessed, I was on the road, going at "the parson's gait."

Not expecting to do more than to commend the dying, and console the living, I had taken with me neither priestly vestment nor what is necessary for Holy Communion. When I reached the house, the first faint streaks in the east were telling of a coming day. Why, I do not know, I took this as a hopeful token.

When I entered the house, I found the family assembled in the sick man's room. As I looked upon the patient, I thought I saw some signs of intelligence, and I asked him: "William, do you know me?" The answer came: "Yes, parson, I do." I then said some cheerful words to him, when his wife interrupted me, saying:

"Mr. Brand, he cannot understand a word you say."

He turned his head toward her, and said:

"You are very much mistaken; I understand every word the parson says."

I then addressed myself to him in these words:

"William, do you remember that two or three months ago, when down in the meadow, I put before you the duty of confessing Christ, and of coming to Holy Communion?" (I had previously had talks with him on religious matters.) "You answered that you would do so but for the fear that former bad habits would again get the better of you, and thus lead you to bring disgrace on Christ's religion. William, do you still desire to become a communicant? Do you wish to receive Holy Communion now?"

He answered:

"Nothing could give me so much happiness, if you will administer to me."

I replied:

"You shall receive it at once."

I then said to the wife: "You have, I presume, good, plain wheaten bread. Have you any wine in the house?"

"Yes, bread, and some good blackberry wine."

I said: "This I cannot use, but tell one of the boys to saddle a horse and take a note to ————, about two miles distant."

I wrote to a friend, a Roman Catholic, and asked her to send me some wine fitted for Holy Communion. The lad lost no time. I then prepared a small table with a decent linen covering, and procured, by asking for them, the most fitting glass vessel of the house and a white china plate. (These, I think, I afterwards confiscated, and broke.) With all the family assembled, I began to read the service for the Holy Communion, interspersing here and there words of my own between the various paragraphs, elucidating the text, explaining the meaning where needed, and giving words of exhortation and encouragement. By the time my messenger had returned, bringing wine, I had reached the Prayer of Consecration, and proceeded with this in due order without a moment's haste. All the family were communicants, and each received with the husband and father. The holy service ended, I had prayers commendatory of the departing servant of God, and for the family, who seemed about to be deprived of their head.

I remained with the family some two or three hours, and then again had an interview with the patient, who seemed to be in the condition in which he was when I administered to him. I was told afterwards that, after my departure, he sank back into stupor, and seemed about to die. He recovered, however, and on the first possible opportunity he received in church. He waited to see me, and to say, after his Irish warmth:

"This was the sweetest food that ever passed my lips."

Since then he has been a constant attendant at the altar. I was surprised to learn that he had no recollection whatever of my blessed visit to him during his illness.

I have been in orders since the year 1842—all this time the rector of a country parish. Fifty-four years over the congregation of which I am now rector. I have been priest over sixty-two years. In all this time I have never felt the need of the reserved Sacrament. Although I have frequently communicated those in prospect of death, I have never had a "Race with Death." Fully sympathizing with a poor, bed-ridden negro woman in Baltimore, who once said to her overworked rector, who had administered to her the reserved Sacrament: "Sir, I am obliged to you for what you have given me; still, can you not sometimes give me the comfort of the full service?"

Fully sympathizing, I say, with this woman, I do not protest against the administration of the pre-sanctified; but I do protest against the irreverence which *may* attend the use of the reserved Sacrament. W. F. BRAND.

PROPOSED CHANGE IN REPRESENTATION.

To the Editor of The Living Church:

A SERIOUS and momentous question is before the Church, though I take it, but little thought of by any considerable number of people, viz., the proposed reduction of the number of delegates to the General Convention. It is an admitted and

glaring fact that this body has become so large as to be almost if not quite unwieldy, and various suggestions have been made to overcome the difficulty. Unfortunately, it appears impossible at this present day to obtain results in an ancient and Catholic way, of dividing up the Church into Provinces, though this is the most feasible and most easily settled way. But I wish to call attention to one proposition, made by the Church Club of New York, only to protest most vigorously to it, as pernicious, unfair, and subtle, namely, "The fairest plan to secure a reduction would be to change the representation so that it should be based on the number of communicants in each diocese, or upon the number of clergy canonically resident therein, and then having decided on a much smaller number of delegates, to apportion them according to the membership or the number of communicants among the various dioceses."

Now, Mr. Editor, this sounds nice, fair and kind, and were the P. E. C. of the U. S. A. a unit on matters of doctrine, discipline, and worship, there would be nought to say against this plan. But the sad truth is that such is far from being the case, and the result would be exactly what you might expect, a General Convention run practically by Eastern dioceses, and legislation enacted to suit the Broad or Low or both, notions, to the exclusion of anything Catholic. It would simply amount to a "fixed" body. We have had quite enough of such medicine in the Board of Missions and the Apportionment system, and if the delegates are wise they will oppose any such scheme to the bitter end. "Proportionate Representation" prevails in just one diocese, namely, the diocese of Pittsburgh, and the result is that the city of Pittsburgh practically controls legislation in that diocese, to the overwhelming sorrow of the country districts, and you can put it right away in your little inside pocket, that they are not going to make any change there, in the matter of delegates.

I sincerely hope that your influential paper will take up this question and champion the cause of the Catholic dioceses and the Catholic party throughout the Church, and fight it out on this line if it takes a generation to accomplish it. Better have what we now carry, than any such scheme, and some day, please God, we shall have Provinces and fair legislation.

Point Pleasant, N. J. (Rev.) Harry Howe Bogert.

PRAYER DURING THE TRIAL.

To the Editor of The Living Church:

THE trial at Buffalo has been postponed. It becomes all the devout and faithful to betake themselves to prayer that a great calamity be averted. All conservative Churchmen who love our Lord should earnestly unite in prayer and cry out to God for deliverance. We do not half recognize the danger we are in by the increase of this radical unbelieving Broad Churchmanship. Our Catholic clergy should besiege God by offering the holy sacrifice with intense devotion that the faith be not depraved. A life and death struggle for the presentation of our Church is going on. If the clergy may legally and lawfully deny the facts in the Creed, our Church parts with the past, her continuity with organic Christendom is gone, she will have fallen away and apostatized, she will no longer be worth working for, nor will it be safe to abide within her. We must pray God in His Mercy not to let this Church, He has so wonderfully protected, pass into the control of those who deny the Creed. Prayer, constant daily prayer, must be our defense in this time of need.

I venture to suggest two. In the latter I have inserted an old form of imprecation of the saints, put forth in 1544. One can but believe that the blessed ones now reigning with Christ are deeply interested in the protection of His Kingdom; and for all for whom we may pray, we may ask through God a portion in their prayers in return.

A PRAYER IN THE PRESENT DISTRESS.

O Blessed Lord, look in mercy on this poor and distracted portion of Thy mystical body. We have sinned and greatly neglected the holy trust of faith committed to us. We are unworthy of any favour, but are the rather deserving of Thy punishments. Yet for the honour of Thy Holy and Blessed Mother defend her assaulted by insulting heresies. While we deserve naught at Thy hands, yet Thou wilt surely defend her honor who bore Thee and whose holy and immaculate virginity is denied. Do not let her blasphemers triumph. O Lord, bring to naught the conceits of the profane and carnally-minded, and preserve Thy Church in the faith once and for all time delivered; for Thy mercy's sake.

ANOTHER PRAYER.

Lord have mercy.
Christ have mercy.
Lord have mercy.
O God the Father, have mercy on us.
O God the Son, have mercy on us.
O God the Holy Ghost, have mercy on us.
O Saint Mary, Mother of God our Lord Jesu Christ, pray for us.

All holy angels and archangels and all holy orders of blessed spirits, pray for us;

All holy patriarchs and prophets, apostles, martyrs, confessors, and virgins, and all the blessed company of heaven, pray for us.

"O ye servants of the Lord, bless ye the Lord. O ye spirits and souls of the righteous, bless ye the Lord, praise Him and magnify Him for ever."

O Holy Jesus, who hast bestowed the abiding presence of Thy Holy Spirit in Thy Church, be with those who have now to exercise the solemn office of judgment and inspire them with wisdom and courage to the casting out of tolerated denial of Thy virgin birth and to the preservation of the Church's received traditional faith in Thee. Grant this, we beseech Thee, for Thy mercy's sake. *Amen.*

C. C. Fond du Lac.

THE UNWIELDINESS OF THE HOUSE OF DEPUTIES.

To the Editor of The Living Church:

THE letter of Messrs. J. Pierpont Morgan and other lay deputies from New York on the subject of a reduction of the membership of the House of Deputies published in a late issue of your paper, ought to be read, studied, and discussed by every member, friend, and well-wisher of our Church.

In it they truthfully say that "the House of Deputies undoubtedly has become unwieldy because of the large membership, and as new dioceses are added this evil will increase. We believe that a reduction in membership is desirable and that steps should be taken to secure a smaller body."

There are two propositions now pending before the House of Deputies for a reduction of the membership, both of which have gone over for consideration to the next Convention. One provides for a reduction to two clerical and two lay deputies and the other to three clerical and three lay deputies. The reasons for a reduction briefly stated are the following:

As now constituted, the House of Deputies, by reason of the large number of its members, is as incapable of carefully considering and passing practical laws for the welfare of the Church as the National House of Representatives would be for the people of the Union, if in addition to its large and unwieldy membership, it convened but once in three years, and then only for fifteen or twenty days. Take as an illustration the proceedings of the House of Deputies at the last or any Convention held within twenty years. Hours upon hours, days upon days, were wasted in eloquently and brilliantly discussing inconsequential matters and in continuing important subjects for want of time. The deputies individually desire to do great things for the Church, but on account of the multitude of counsellors, the shortness of the sessions (three weeks at the most) and the constant stream of eloquence that rages and devours like a flood, nothing is accomplished. As the New York deputies state in substance, the more the Church grows, the more worthless becomes its governing power. There are now under the present system over five hundred talking and voting deputies. One hundred dioceses would claim and have eight hundred deputies and five hundred dioceses would be entitled to four thousand deputies. The very statement of the present size of the House of Deputies shows the absurdity, the inutility, and the inefficiency of the present legislative system of the Church. If any zealous and enthusiastic Churchman will take the trouble to study the Journals of the General Conventions, he will see how very little is transacted once in three years with very much ado. The House of Bishops transacts business with promptitude and careful consideration, but the House of Deputies triennially discharges the accumulated burdens of reform and improvement upon its unfortunate successor—a successor more weak and impotent than any of its predecessors.

The New York deputies suggest that the Church Clubs should consider and discuss reduction. That is a good suggestion; but the consideration and discussion should take a wider range. The question of reduction should be brought before every Diocesan Council, meeting in 1906 and 1907, and the dioceses should instruct their deputies to vote for one or the other of the pending propositions.

In addition to the argument that the evil increases as the dioceses increase in number, two other potent facts should be considered. The *first* is that the seating capacity of any build-

ing provided for the multitude of deputies is limited, or even if sufficient to accommodate them, it is very difficult for the deputies (except the favored ones in front) to hear or to be heard; and *secondly*, an enormous expense, running into thousands upon thousands of dollars (to say nothing of the attendant troubles), is saddled upon the hospitable entertainers.

JOHN H. STOTSENBURG.

"THE HISTORY OF THE HIGHER CRITICISM."

To the Editor of The Living Church:

I HAVE received a copy of Prof. Nash's book, *The History of the Higher Criticism*, and in reading I was struck with the evident fact that the so-called higher critics were themselves constantly contradicting one another and putting forth new ideas and undertaking to bolster them up with theories of their own. Through it all, there seems to me to run a determination on the part of these critics to do their best to undermine the faith of men in the Gospel truths. The supernatural in religion must, according to their way of thinking, be disposed of. There is just one question, or rather a series of questions which I should like to have the critics explain. They are as follows: If you propose to prove that the whole of the Old Testament is only a series of myths similar to the mythology of the Greeks; if the New Testament is practically the same; if Christ was not the Son of God; if He was not born of a Virgin; if Christianity, as we understand it, and as it has been taught for centuries is all founded on a mythological story of a Virgin Birth, what have you to offer in its place? What scheme have you which will take the place in the affections of the great mass of people which Christianity holds? If you have nothing to offer which is better than Christianity, by what right do you undertake to undermine the faith of Christian men?

WILLIAM M. PURCE.

THE WHOLE OR THE HALF.

BY DOROTHY SHEPHERD.

I FIND in a rare book of Early Ballads and Songs of the English Peasantry, the curious production printed below, and a brief history of its original inscription. In a country inn in Gloucestershire, upon the parlor wall, the "broadside" was posted for the entertainment and personal interpretation of the guests. If read directly across, the lines are distinctly a protest against the Church of Rome. If read only one-half across, they are an assent to the Roman faith. Is there an object lesson in this, and may we not realize in the broader view of all truth, the fuller revelation?

It was afterward printed for George Eversden, at "Ye Signe of Ye Maidenhead, in St. Powle's Church-yarde, in 1655."

I give it for the pleasure of those who care to see the olden stivings.

"I hold as faith
What Rome's Church saith
Where the King's head
The flock's misled,
Where the Altar's drest
The people's blest
He's but an asse
Who shuns the Masse.

What England's Church allows
My conscience disavows
That Church can have no shame
That holds the Pope supreame.
There's service scarce divine
With table, bread and wine.
Who the Communion flies
Is Catholic and wise."

WE THINK it a gallant thing, to be fluttering up to heaven with our wings of knowledge and speculation; whereas the highest mystery of a divine life here, and of perfect happiness hereafter, consists in nothing but mere obedience to the divine will. Happiness is nothing but that inward sweet delight, which will arise from the harmonious agreement between our wills and the will of God. There is nothing in the whole world able to do us good or hurt, but God, and our own will: neither riches nor poverty, nor disgrace nor honor, nor life nor death, nor angels nor devils; but willing, or not willing, as we ought.—*Ralph Cudworth.*

THINK NOT anything little, wherein we may fulfil His commandments. It is in the midst of common and ordinary duties that our life is placed; common occupations make up our lives. By faith and love we obey; but by obedience are the faith and love, which God gives us, strengthened. Then shall we indeed love our Lord, when we seek to please Him in all things, speak or are silent, sleep or wake, labor or rest, do or suffer, with a single eye to His service. God give us grace so to love Him, that we may in all things see Him; in all, obey; and, obeying, see Him more clearly and love Him less unworthily; and so, in that blissful harmony of obedience and of love, be prepared to see Him "face to face."—*Edward B. Pusey.*

LITERARY

The History of the Higher Criticism of the New Testament. By Henry S. Nash. New Edition, with a New Preface. New York: The Macmillan Co.

Anyone wishing to know the facts about the development of historical New Testament study from the beginning of the eighteenth century until (say) thirty years ago, will find them stated clearly and untechnically in this volume. Professor Nash is master of his material and has written closely to scale, distinguishing with rare acumen between the heart of the matter and unimportant details. One would look far, for instance, to find a better treatment of the Tübingen movement in anything like the same compass. And the study of the progress of thought in the eighteenth century is admirable.

But it is a matter of regret that the opportunity offered by a new edition was not used to bring the book in some appreciable measure up to date. The critical methods of to-day are very different from those of thirty years ago, and the student who wishes to know the current philosophy of criticism will find no help in this work. The treatment of Ritschlianism is inadequate and even misleading. Not a word is said on the modern "religious-historical" school, with such leaders as Bousset. The higher criticism proper, as it appears in the hands of Schmiedel and Wellhausen, is never mentioned. Von Soden is passed over in silence. The Erlangen school is dismissed with Von Hofman, although Seeberg has opened up new lines for us and the labors of Zahn are monumental. English critical writers, from Cassels to Lightfoot, do not exist. We are told of the work men like Winer have done for New Testament grammar, but we are not told that Deissmann has shown that Winer was almost as much in error as the purists. And it is worth noting that Meyer never wrote a commentary on the entire New Testament—the note on p. 28 is ambiguous.

The literature cited belongs to a past generation. Not only is this true in the omission of modern works, but we are referred to obsolete editions. The *Einleitung* of Weiss is mentioned in the second edition instead of the third, and we are not told that there are three editions of Holtzmann's *Einleitung*, of which the edition used by Professor Nash is neither the first nor the last. Weizsäcker's *Apostolisches Zeitalter* is also in the third edition (1902), more recent by ten years than the one quoted. Canon Cheyne is mentioned more than once, but we are not told that he himself now regards his earlier books as critically worthless. And the selection of his name as an example of sound critical scholarship is not wholly happy.

In the treatment of the period prior to Semler, Professor Nash seems to have used his learning with less care. There is a lack of quotation of individual opinion and in place of it we meet with sweeping generalities that give the impression that mediæval Christianity was hardly Christianity at all. This is scarcely fair. The exegesis of the period was faulty in very many regards, but it had none the less a strength of its own that we may lose sight of. The Gothic Cathedral and the "Imitation" were not the sole virtues of that age. After all, the test of a Church is its practical theology, and the power of Christ was exhibited then at least as fully as now. Much of Professor Nash's polemic strikes one as unnecessary and occasionally as a little tasteless, especially when he allows himself to use such a phrase as "priests in petticoats."

The Germans would say that the book has a strong "Tendenz"—in other words, that the history is written to prove a proposition. The proposition seems to be the right of scholars to interpret the New Testament historically without regard to any restrictions, and the duty of the Church to remove all restrictions: "Even a left-handed marriage between authority and interpretation will not serve" (p. 182). This certainly has a radical sound, but, after all, Professor Nash does not believe in it himself. "The Bible is not the critic's book," he writes. "The critic might as well try to get away from his own shadow as to get away from the common Christian feeling about the book" (p. 12). In other words, criticism is not the ultimate test. A directive principle is needed and this principle is the "common Christian feeling." In so far as it is directive, it cannot be the same as the historical criticism that it directs. And, in the last analysis, does not this "common Christian feeling" reduce to the opinion of the Church? Yet Professor Nash will have none of that. Any conception of the authority of the Church, we are gravely informed, must land us logically in the position of Boniface VIII.

A further difficulty that Professor Nash has not quite met is the antithesis that exists between the *common* Christian feeling and historical criticism, which is necessarily the work of experts. And, again, the wide diversity of opinion to which criticism impartially and most properly lends its sanction makes criticism a very dubious guide indeed. If my results are correct, the six first-rate commentators on Romans (Meyer, Weiss, Lipsius, Godet, Gifford, and Sanday-Headlam) agree in exactly one place in the first eleven chapters. Verily, if criticism be the only guide, the position of the layman is hard. The poor layman gained nothing by the Reforma-

tion. To have his Bible is of no value, for grammatical interpretation must rest on the original. Ecclesiastical opinion was something the layman could learn, but critical opinion he cannot. He is told, virtually, that he must take his opinion from experts. But the unfortunate man will hardly know what experts to select. To appreciate their conclusions, he musk know Greek and Hebrew, to *read* their conclusions he must learn German, and peculiarly difficult German at that. When he has thus equipped himself, unless he has a mind especially adapted for such work, the chances are infinitely against his understanding ten lines of what he reads. Imagine the average layman reading one of Zahn's textual notes!

The critical method, in its realm, is right, past question. It has taught us the true manner of revelation, has given us a clearer theological perspective, and has made no small contribution to apologetics. But the "results" of criticism, where, *e.g.*, such a fundamental question as the Divinity of Christ is concerned, are a figment of the imagination. And they probably will never be anything else. For the "personal-equation" is too large. When a critic has the ideal fairness of a Keim, like Keim he seems bound to have some neutralizing drawback. And this difficulty in criticism is not removed by the number of the critics. If Christ left a Church that was bound to depend on such a method as the ultimate test of the truth, then the Christian religion has been wholly faulty up till now. The Church must use critical methods—which statement is a platitude—but she is conscious that she possesses a truth that can test the results that the critical method yields. And results inconsistent with that truth she knows are inconsistent with criticism properly applied.

To say that any acknowledgment of ecclesiastical authority must lead logically to the position of Boniface VIII., is absurd. It would be just as true to say that Johannes Agricola alone was able to interpret correctly the doctrine of justification by faith, or that anyone holding to the idea of a divine plan in the universe is under logical necessity of accepting Jonathan Edwards' theology in full. The gross exaggerations of Ultramontanism do not destroy "a sane conception of authority." And without such a conception, the result is very fairly stated in the words of Professor Nash, with the alteration of "allegorical" into "critical": "Given the critical principle, freedom of interpretation means chaos. Every school will derive from Scripture a different set of ideas. No broad, common ground can be taken and held. Chaos in Bible study, anarchy in Church government, will be the upshot."

Burton Scott Easton.

THE MAGAZINES.

THE RAILWAYS OF AFRICA.

Sir Percy Girouard, who writes the article on "The Railways of Africa," in the May *Scribner's*, was born in Montreal, and is the son of a Justice of the Supreme Court of Canada. Sir Percy is a Lieutenant-Colonel in the Royal Engineers and was a member of the Dongola Expedition of 1896. He has been a director of the Soudan Railways, President of the Egyptian Railway Board, and Commissioner of Railways in the Transvaal. His article will show how the railway system of Africa has rapidly grown to be about six thousand miles in length, many parts of which will form links in the great "Cape-to-Cairo" scheme.

THE ROYAL SCHOOL OF EMBROIDERY.

Many of the most beautiful of the embroideries and laces purchased in London and Paris to-day are the products of the Royal School of Embroideries in Athens. It was a few poor Thessalian women, refugees in the Turco-Greek war of 1897, who formed the nucleus of the present flourishing and prosperous school, where the poorest and most unskilled of peasants are being trained to remarkable work. The work is not confined alone to the parent school in Athens, but is being extended among the islands, where its educational influence has proved far-reaching. A full account of the founding, growth, and fruits of this royal school has been prepared for the May *Century* by Anna Bowman Dodd, author of "Normandy Inns," etc.

THE TRUTH ABOUT PANAMA.

Lindsay Denison, who, unhampered by any necessity of catching the next boat back, recently made a detailed investigation of the work being done on the Panama Canal, does not share the gloomy views of certain of the administration's long-distance critics. In an extremely sane article in the current *Everybody's*, entitled "Making Good at Panama," he says:

"On the Isthmus of Panama the business of the American people is being well done. It is not perfect. There is too much petty graft—as on the railroad; but it is of no more importance than mosquito bites on an elephant. But one has only to use his eyes to see that we have gone into one of the pest-holes of the world and have made it fairly habitable; that we have tackled a job in which another great nation failed conspicuously and are so conducting it as to keep clear of shame; that in spite of tremendous difficulties on the spot and malicious and mercenary hindrances here at home we are doing sane, effective, honest work; that we are going to build the canal and build it well!

"There are too many men on the Isthmus who ought not to be there. But in John F. Stevens and in the men who surround him there burns the spirit embodied in the words which Theodore Roosevelt is said to have uttered recently to an engineer about to depart for Panama:

"'Remember this: that whatever the American people may think of you and me, the last thing they will ever forget about either of us will be that we had to do with the making of the Panama Canal!'"

NOT UNDERSTOOD.

By Helena H. Thomas.

THE day's work was scarcely commenced, when word came that the hands of a friend and neighbor had, without a moment's warning, been loosed by the Master's touch; and then the brightly shining sun seemingly went under a cloud.

Yet I am glad for her; oh, so glad! Her life was the reverse of joyous, for various reasons. "It is hard to smile when the heart seems breaking," she said, plaintively, only yesterday; "but people don't understand the situation, so they call me 'morbid and peculiar,' and hold aloof when I need loving sympathy as never before."

Yes, dear heart! she judged aright, for true it is that the world has little use for those who cannot smilingly face it.

Thus it came about that when this tried one most needed sympathy, she was well-nigh deserted; and often said: "How can I bear it, to be so misjudged! Others may, but I cannot hide my grief."

To-day, however, the summer friends of happier days come laden with flowers, because "she loved them so!" and speak lovingly, tenderly, of the woman who no longer needs their sympathy, as they linger about all that remains of the neglected, misjudged friend.

Ah, I wonder if it hurts the one whose form is now pulseless, if she is permitted to see the tenement from which her spirit took its flight, covered with what was denied her when they would have brightened her desolate life; but no, there is nothing to mar her joy now; that is complete.

Still, I find comfort in the thought that the heart-hungry one had the fragrance of my flowers when climbing the steps of life. She does not need them now.

"Not understood! how many hearts are aching
For lack of sympathy! Ah, day by day
How many cheerless, lonely hearts are breaking,
How many noble spirits pass away
Not understood!

"O, God! that men would see a little clearer,
Judge less harshly when they cannot see,
O, God! that men might draw a little nearer
To one another. They'd be nearer Thee,
And understood!"

Mark those men whose life is hidden in God, so that of themselves they make no account. Thus can they delight themselves fully and freely in all that which God is doing, apart from the thought of themselves; and to them therefore it is true that heaven and earth are theirs, and all things are theirs, and fulfil their will, because the will of God is their will. And their cup overfloweth with joy even here below, because in all things they have a joy and delight that is steadfast and full. Whilst they walk with God, all is peace. For in Him sorrow is not sorrow, and pain is not pain, but all is peace and rest, all that God willeth, to them is sweet and pleasant. Nor is it only that to them the will of God is sweet. It is more than this. For to them He gives the fair sunshine of His comfort, and the blessed joy of heaven, even here below. So that they live already as it were in heaven.—*Henry Suso.*

When trouble, restless fears, anxious fretfulness, strive to overpower the soul, our safety is in saying, "My God, I believe in Thy perfect goodness and wisdom and mercy. What Thou doest I cannot now understand; but I shall one day see it all plainly. Meanwhile I accept Thy will, whatever it may be, unquestioning, without reserve." There would be no restless disturbance, no sense of utter discomfort and discomposure in our souls, if we were quite free from any—it may be almost unconscious—opposition to God's will. But we do struggle against it, we do resist; and so long as that resistance endures we cannot be at peace. Peace, and even joy, are quite compatible with a great deal of pain—even mental pain—but never with a condition of antagonism or resistance.—*H. L. Sidney Lear.*

It is no delusion, no dream of a hot brain, no error of a too confiding soul, that has made the children of God delight to trust in His Providential aid. When God, in deed and in truth is *present* and *dominant* in the soul of a man, He can, and He will give to that soul a real guidance. He will guide it, with the guidance of an eye that seeth and foreseeth—that knoweth what is best for us and the world, and leadeth us in that way wherein, for our sakes, and the world's, it is best for us to go.—*Henry Septimus Sutton.*

A MORNING BY THE SEA.

Far in the East, the kindling light
Crowns with its golden halo bright
The wakening hills of Galilee,
And down their slopes, aroused from sleep,
The shadows flee, like frightened sheep,
To lose themselves within the sea.

How sad its moan—the tossing sea—
Breathing its low wail ceaselessly,
Despite the glow on sky and hill;
Its loving heart by mem'ries stirred
Of One whose thrilling, tender word
Yet echoes low its *"Peace, be still!"*

Oft had He walked—a kingly Form—
Beside the sea, in calm or storm,
Clothed in His lowly majesty.
And each bright wave, far o'er the waste
In gladness came, with eager haste,
To serve their Master joyously.

But now, with broken, sobbing moan,
A hushed, and yearning undertone,
They chant for Him a requiem psalm.
The wakening zephyrs come and go,
With whispered murmurs, sad and low,
'Mid fronded fern, and crested palm.

But lo! as glows the deepening light—
As swiftly flee the shades of night—
The trembling waves stir suddenly!
There, on the dim and misty shore,
The kingly Form stands as of yore—
With gaze that scans the heaving sea!

And lo, as if on eager wings,
A cry, exultant, wond'ring, rings—
"IT IS THE LORD!" O joy replete—
And hearing far, come hurrying fast
The rippling waves, once more to cast
Their crowns resplendent at His feet!

L. L. ROBINSON.

THE MAN WHO WONDERED.

By ROY W. JOHNSON.

BRIGHT sunshine from the world without came in through the great windows of the city hospital. The man in the wheel-chair by the window smiled cheerily, and blinked a little at the brightness. Others, not yet convalescent, were moved by it to forget their pain for a moment, and a man in the corner bed, farthest from the light, half raised himself on his elbow to meet it, and sank back again. Even the newest patient in the ward feebly signed to the orderly to have the screen removed, so that he might at least see the brightness of the world from which he was removed but yesterday. He of the wheel-chair propelled himself vigorously to the bedside of this last arrival.

"Looks fine, doesn't it?" he said.

The other feebly assented, hardly audibly, but glad enough of these few words of cheer.

"Come in last night, didn't you? I saw 'em bring you. They thought I was asleep, but I wasn't. You want that screen farther away? Sure; I'll fix it for you." And he butted and rammed at the screen with his chair, moving it farther around, out of the light.

A sweet-faced woman entering at this juncture, saw his performance, and straightway pounced upon him.

"Now, Mr. Mulcahey," reproachfully, "upon what conditions did I let you get up? I've been gone five minutes, and I find you all over the ward. Now go back to your window, and stay there." And she began to push his chair towards his old corner.

Mr. Mulcahey, however, took the matter somewhat into his own hands, and, giving a vigorous push to the wheels, rolled out a few feet ahead of her. She shook her finger at him as he turned his head, grinning at her.

"Do you want to be sent to bed, young man? You're a refractory infant, you are."

"You're a peach!" was the response. "Anyway, you can't do anything, for I heard the doctor tell you, yesterday, that I could stay up till noon. But I'll be good, now that you're back. That poor cuss over there wanted some more light, and I gave it to him."

"All right—this time," she said, "but don't take any more trips to-day." And, with a gentle tap on the shoulder, she left him in his corner, to his own devices.

When Dr. Loftis came to Jimmy Mulcahey in his turn, that individual opened on him with:

"Say, Doc, I'm a refractory infant."

"So?" said the doctor. "You're improving."

"Indeed I am; and that's the main trouble—with her around. Say, Doc, when can I have that new leg of mine?"

"When you're ready for it, young man; we can't let you grow up too rapidly. It isn't wise. You better stay a baby for some time yet."

"All right," said Jimmy. "I will—and, Doc, tell Miss Monroe that I'll be good."

The man in the bed from which Jimmy had removed the screen feebly watched the movements in the ward, and tried to hear what was said. He was a very sick man, he knew that; but how sick, or what was wrong, he could not determine. What he did know was that he had been aimlessly wandering about the streets, and then—he was here. It was the first time in his life that he could remember of anybody's taking care of him, or even giving him a second look. Last night he had been dimly conscious of shaded lights and a soft footstep, and he knew that he was in pain, yet somehow at rest. On this bright morning he had come to himself enough to guess that this was a hospital, though it was not in the least what he had imagined such a place to be. He had heard a voice close to his bed, saying something, and he thought that voice the sweetest he had ever heard. He could not see the owner of it because of the screen about his bed, and soon it ceased, and the soft footstep took its place. When that sound had died away, he made the feeble motion, understood by the passing orderly as a request for the removal of the screen. Almost at once, this man in a wheel-chair had pushed it farther away, and then—the voice came back, and with it the most beautiful woman he had ever seen.

What she said he did not understand, but he could see from where he lay how good she was to everybody; and how quietly she went about. He could turn his head a little, and he watched her as she moved about the room, wondering. The women he had known were loud of voice and coarse of feature, rough and uncultivated. He had seen a picture somewhere, of a woman holding a child, and he had sneered at it; yet here was a woman like that—she was like nothing else in his experience; and the child was gone. He fell to wondering, in an almost absent fashion, where the child had gone, and if she should not bring it in presently, never taking his eyes away from her meanwhile. Now she went out of his sight, into the far corner of the room. Perhaps it was cradled there, and she would bring it out with her. He waited almost impatiently for her to come again where he could see her.

Suddenly, almost too suddenly for him, she stood at his bedside, holding something to his lips. Mechanically he took it between them, and lay, looking up into that face he had seen in the picture, long ago. And she stood quietly looking down at him, without a trace of disdain, or the least sign of drawing away from his touch. Her gently-waving brown hair was parted in the middle, and rolled back over her ears—like the picture. Her eyes were deep blue, with a touch of pride in them, softened by infinite tenderness—like the picture. Her face was gently and softly moulded, beautiful, with not a trace of weakness—like the picture. As she stood quietly looking into his face, and he lay gazing into hers, there was a sense of infinite separation, bridged by a strangely friendly sympathy—this, too, so like the picture.

Miss Monroe, looking down upon him, saw the drawn face of a man, prematurely old. Saw, too plainly, the marks of vice and excess upon him; one whose life had been wasted, who now lay dying, friendless and alone. The pity of it all was in her mind, but not a trace of it appeared in her face; only sympathy for a fellow-mortal in sore need appeared there. What his life had been she did not know, what weight of sin and shame he bore she could not say; she only knew that he was there in pain, and she could soften it.

As she stooped to remove the glass from between his lips, he struggled hard to speak to her. She bent lower, to catch his words.

"Where—where is he?" he murmured.

"Whom do you mean? Where is who?"

"He—the child. Where is he?"

"The child? What child? There are no children here."

"Yes—yes—I mean the child you held in your arms—in—in the picture. He—he was like you—and, I—I saw—" He

trailed off into incoherence, and his head would have dropped back, had she not supported it.

"I do not quite understand," she said; "but I will come back soon, when you are better."

She placed her hand upon his brow for a moment, felt the fever there, and smiled somewhat sadly. The man followed her with his eyes, wondering.

Dr. Loftis left Jimmy Mulcahey, and met Miss Monroe in the corridor. He gave her instructions about all of her patients, delivered Jimmy's message, and said, half banteringly:

"By the way, Miss Monroe, did you ever have a romance?"

"I don't think so. I never had time. Why?"

"Oh, I merely wondered, that is all. But, seriously, has that new one said anything to you?"

"Yes, he did. Something about a child."

"Did you make anything out of it?"

"Nothing, except that he apparently wanted to know what I had done with it—he imagined he had seen me in a picture, with a child."

"Well, satisfy him if you can; he's in a bad way."

And the elevator swallowed up the doctor, and Miss Monroe went back to her patient.

The man who was watching her about her work began to wonder now where he had seen the picture. But he could not remember. It was associated with nothing familiar in his past. Surely, her picture was not in any of the houses he frequented. She, who was so plainly and severely dressed, who carried herself with such a modest air, could have no admiration from the women of his station. And yet—he had seen her pictured face somewhere, and the child's. Ah, yes—where was the child? In the picture she had held it so close to her, had gazed into its face with such intense devotion, so unlike anything he had ever seen. She must have cared more for it than for anything else, and now she didn't understand when he spoke of it. He wanted so much to see that child. It had looked so much like her, and he had seen *her,* now. Where was it, and why did she not understand?

She came to him again, with her little glass for his lips, but he did not feel able to speak to her. She said something to him in that soft voice of hers, and it quieted and soothed him inexpressibly, but he did not speak. Again the dim lights, and the soft footsteps, but he knew that they were not hers.

"Perhaps she has gone for him," he thought.

This night he slept fitfully and restlessly, never quite coming to consciousness, but never losing it altogether. Always in his thoughts was the figure of the child; a load he could not shake off. And finally the terrible thought came to him, and would not leave him for a moment: "Could it be dead! Had she lost it, this beautiful lady, who was so good to everybody?"

He never remembered being sorry for anybody before in all his life, he had scarcely ever even thought of another's pain or pleasure; but here, in this darkened room, with the soft footsteps, he could think only of the beautiful woman he feared had lost her child. And it was so beautiful, so like her, he remembered. Why should such a one die, while such as he could live on, full of years and wickedness? If he had been a better man he might have seen it before it went away; but now—he could never see it. Thus, half consciously, he went through his dream, always ending in the same way—"If I had been better!"

The night nurse reported to Miss Monroe in the morning that he had been delirious—talking about a child who died.

Jimmy Mulcahey, sitting in the wheel-chair by the window, eating his breakfast, looked up as Miss Monroe came across the room.

"What's the matter with that one over there, Miss Monroe?"

"Which one?"

"The one that's looney about his child."

"He had both legs amputated day before yesterday. But it isn't his child he talks about. It's one he fancies is mine. He says he saw a picture of me with a child in my arms."

"That's funny!" commented Jimmy. "Must be crazy."

"No, I don't think so. When I took his temperature this morning, he asked me if it was dead, and said that he was sorry. He is very anxious to know about it, and tries very hard to make me understand."

"Will he pull through?" asked Mulcahey.

"No—he can't, and so I'd like to ease him all I can. He's been a tough customer, I fancy, but he seems to be troubled by something I can't quite make out. He asked me just now, if the cow died, too?"

"The cow!" exclaimed Jimmy. "Was that in the picture?"

"Apparently so."

"Great Scott!" cried Jimmy, in his excitement almost rising in his chair. "Miss Monroe, he thinks you're the Blessed Virgin!"

The dim lights and the soft footsteps were in the ward again, but the man who wondered did not heed them. Dr. Loftis was standing by the bedside, and Miss Monroe knelt near the pillow. The dying man's eyes were fixed on her face, and he heeded nothing else. Her arm was under his head, and he was very comfortable.

"Tell me again," he said, "the child did not die?"

"No, no. He is alive to-day. He is here."

Always the same question was on his lips or in his face, with always the same answer. He did not know that he was dying, nor why they were so good to him. He only wondered about the Child and wished, so fervently, that he had been a better man, that he might have seen Him. That the picture he had seen somewhere was that of this woman beside him, he never doubted for a moment, any more than he doubted her words when she said that the Child was alive, and near.

It was very dark, and growing darker. That was why he could not see Him. By and bye it would be light again, and then perhaps she would hold Him close, like the picture, and he could see them together. He was sick now, but he would be well and strong again, and he would go out and be a better and a useful man, because now he knew that such people as these were in the world. He *would.* The old life was gone, and the new was beginning.

Beginning more surely than he knew; for the burden on her arm told Bertha Monroe that the man who wondered had gone out to find the Child.

ST. PHILIP AND ST. JAMES.

King of saints, we offer
Highest praise to Thee,
Who didst free Thy servants
From captivity;
Sending Thine Apostles
To convey Thy grace
Unto every nation
And to every race.
King of saints, we praise Thee
For the Gospel light
Borne by Thine Apostles
Through the realms of night.

Two of Thine Apostles
We remember now,
Whom Thou didst so freely
With Thy grace endow.
Thou unto Saint Philip
Hast Thyself revealed,
One with God the Father
Though in flesh concealed.
King of saints, etc.

O how can we thank Thee
For the light conferred
By Saint James Thy servant,
In His faithful word.
Like these two Apostles
Faithful unto death,
May we love and serve Thee
Till our latest breath.
King of saints, etc.

Make us, dear Redeemer,
More and more like Thee,
Be the Way to lead us
Over life's dark sea;
Be the Truth to light us
To our home on high;
Be the Life within us
That can never die.
King of saints, etc.

William Edgar Enman.

SEA TROOPERS.

Did ever troopers charge like these,
Low-crested, rank on rank,
The wild, white horsemen of the seas?
In front, on either flank,
In serried lines, with one low cry
They burst upon the shore and die.
Aligned, well-ordered, stern and still,
The ocean-troopers rise
Over the edge of that waste hill
Where the seas meet the skies,
Till on the shore, with low, hoarse cry,
Their long lines, roaring, fall and die.

L. Tucker.

Church Kalendar.

April 29—Second Sunday after Easter.
May 1—Tuesday. SS. Philip and James.
" 6—Third Sunday after Easter.
" 13—Fourth Sunday after Easter.
" 20—Fifth Sunday (Rogation) after Easter.
" 21—Monday. Rogation Day. Fast.
" 22—Tuesday. Rogation Day. Fast.
" 23—Wednesday. Rogation Day. Fast.
" 24—Thursday. Ascension Day.
" 27—Sunday after Ascension Day.

KALENDAR OF COMING EVENTS.

May 2—Massachusetts Diocesan Convention, Boston.
" 15—Church Congress, Philadelphia.

Personal Mention.

THE Rev. J. C. ANDERSON has resigned charge of mission work at Dodge City, Kan., and associated missions, and has been appointed by the Bishop of Salina to the charge of St. John's, Great Bend, and St. Mark's, Larned, Kan., which he has accepted, beginning April 1st.

THE Rev. EDWARD S. BARKDULL, rector of Christ Church, Delavan, Wis., has resigned that church and accepted the office of curate of St. James' Church, Brooklyn, N. Y.

THE Rev. CHAS. E. BETTICHER, after spending the winter in Rome, has started on a two months' tour through the Austrian Tyrol and Germany. Mr. Betticher will return to Rome (D.V.), and take charge of St. Paul's American Church from June 1st until October 1st. His address will be St. Paul's American Church, 58 Via Napoli, Rome, Italy.

THE Rev. FRANK ERWIN BRANDT has become the priest in charge of Christ Church, Harvard, Ill.

THE Rev. ALEXANDER COFFIN of Redwood, Minn., has accepted the rectorship of Grace Church, Pine Island, diocese of Minnesota, and will enter upon his duties there immediately after Easter.

THE Rev. Dr. GEO. H. CORNELL, vicar of Calvary Cathedral, Sioux Falls, S. D., who has been sojourning in California and Arizona, will return to Sioux Falls, May 1st.

THE Rev. HENRY W. LITTLE has accepted the rectorship of Christ Church, Troy, N. Y., and has entered upon his work.

THE Rev. R. W. PATTON, rector of St. Stephen's Church, Wilkinsburg, Pa., has been appointed by the Board of Missions, District Deputy for the Board in the Missionary Jurisdictions in the South and Southwest.

THE Rev. GEORGE SELBY, rector of Grace Church, Tucson, Ariz., has accepted a call to Globe, Ariz.

THE Rev. LAWRENCE SHERMER of Morgan Park, Ill., has been called to St. Stephen's Church, Milwaukee, Wis.

THE Rev. CHARLES IRWIN SMITH, late of St. Monica's Chapel, Washington, D.C., has accepted a call to the rectorship of St. Mark's Church, Charleston, S. C., from April 17th.

THE Rev. CHARLES E. SNAVELY has resigned charge of St. Peter's, Blairsville and St. Luke's, Latrobe, Pa., to accept an appointment under the Bishop of Porto Rico.

THE Rev. CHAS. A. TIBBALS, recently assistant rector of St. Thomas' Church, Brooklyn, N. Y., has accepted a call to the rectorship of the Church of the Holy Communion, Norwood, N. J.

THE Rev. WALTER S. TROWBRIDGE of Chicago, Ill., has been called to Christ Church, Delavan, Wis.

THE Rev. STEPHEN G. UPDYKE, late of the diocese of Minnesota, has taken temporary charge of St. Luke's Church, Bay View, Milwaukee, with the consent of the Bishop of the diocese.

THE Rev. H. H. VALE of Idaho Springs, Colo., has been appointed missionary at Waddington, N. Y.

ORDINATIONS.

PRIESTS.

NEWARK.—At St. Paul's Church, Paterson, the Rev. FREDERICK ALFRED COLEMAN was ordered priest by the Rt. Rev. Edwin Stevens Lines, D.D., Bishop of the diocese. The sermon was preached by Archdeacon Lewis Cameron of South Orange. The candidate was presented by Archdeacon William R. Jenvey, D.D., of Jersey City. The Rev. D. S. Hamilton, rector of the parish, read the Litany. The Epistle was read by the Rev. Le Roy Nelson of the General Theological Seminary, and the Gospel by the Rev. Cornelius Abbott of Belleville. All assisted the Bishop at the imposition of hands.

DIED.

KIMBER.—At her home, April 9th, A. D. 1906, CLARA EVANS, only daughter of the Rev. Dr. Arthur Clifford and Clara Evans KIMBER, aged 2 years, 6 months, and 28 days.

"Let the little ones come unto Me,
For of such is the kingdom of heaven."

WORTHINGTON.—Entered into rest early Easter morning, April 15th, 1906, in the 52nd year of his age, EDWARD WILLIAM WORTHINGTON, priest, and rector of Grace Church, Cleveland, Ohio.

Jesu mercy!

REES.—Entered into rest, the evening of April 18th, at Cripple Creek, Colo., CHARLES REES, son of the late Charles W. and Catharine Rees, late residents of Minneapolis, Minn., and formerly of Geneva, N. Y.

God grant him Thy eternal rest.

MEMORIAL.

BISHOP MORRIS.

The Standing Committee of the diocese of Oregon in special session, held April 10, 1906, adopted the following resolutions:

WHEREAS, We desire to express and place on record on our own behalf and on behalf of the diocese the deep sense of sorrow which we all feel in the loss of our beloved Bishop;

Resolved, That the following minute be placed upon our Records:

That in the death of the Rt. Rev. B. WISTAR MORRIS, D.D., the diocese and the whole Church has lost one of its most ardent and devoted missionaries. When he came to this Northwestern country, thirty-seven years ago, his field included the whole of Washington and Oregon. Now there are two missionary jurisdictions and one diocese.

What Bishop Morris did in laying the foundation of Church work in this great Northwest will be appreciated more and more in future years.

In the diocese of Oregon there are noble monuments to his memory. St. Helen's Hall and the Good Samaritan Hospital, very prosperous institutions, are identified with the name of Bishop Morris. To him, under God, many churches in Oregon and Washington owe their origin and growth.

Our lamented Bishop will be known in history as an illustrious missionary pioneer, before whom difficulties and hardships were only opportunities and privileges.

We bow before God and thank Him for the great heritage which our diocese has in the life of its Bishop and find consolation in the fact that the wholesome influence of this life will remain to inspire the Church for her future work.

We pray God's blessing upon the afflicted widow and family, and commend them to Him and the word of His Grace.

GEORGE B. VAN WATERS,
WILLIAM SEYMOUR SHORT,
A. A. MORRISON,
S. E. JOSEPHI,
JAMES S. REED,
FRANK SPITTLE.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wis.

WANTED.

POSITIONS OFFERED.

A FINE PARISH, located in one of the central states and having a good church, parish house, and rectory, well equipped for advanced Church work, takes this method of getting in touch with some Prayer Book clergyman of good judgment and address who would like to enter into work in a field where there is abundant opportunity to bring the Church before a large constituency by judicious teaching and work. SENIOR WARDEN, care LIVING CHURCH, Milwaukee.

BISHOP HARE (address *pro tem.* 2308 De Lancey Place, Philadelphia) needs clergymen for several important white congregations in South Dakota.

WANTED.—A couple without children—either man and wife, son and mother, or brother and sister, to take charge of a manual training school for Indian girls. Must be communicants of the Episcopal Church. Address: BISHOP HARE, 1801 Spruce Street, Philadelphia.

AN ORGANIST WANTED for a theological seminary chapel. A full scholarship will be given in exchange for his services. For full particulars, apply to the PRESIDENT OF NASHOTAH HOUSE, Nashotah, Wisconsin.

WANTED.—After Easter, young assistant, Long Island; $720 and rooms. CLERICAL REGISTRY, 136 Fifth Ave., New York.

POSITIONS WANTED.

A PREACHER who expounds the Bible by chapters, desires a parish. Address: CATHOLIC, care LIVING CHURCH, Milwaukee.

A PRIEST who believes and teaches "the faith once delivered to the saints," desires a parish. Address: HIGH CHURCHMAN, care LIVING CHURCH, Milwaukee.

BY YOUNG MARRIED PRIEST, curacy in large parish. Would also accept rectorship of small parish. Sunday School worker; distinct reader; extempore preacher. Best references. Write at once. Address: G. E. R., care LIVING CHURCH.

A CANDIDATE FOR ORDERS, College student, licensed lay reader, desires position as lay reader for summer months. Can act as secretary, tutor in classical branches. Experience desired more than salary. References, English and American clergy. Address: LAY READER, care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER wants position in New York state or the West. Fifteen years' experience in training boys' voices and mixed choirs. References. Address: CHURCHMAN, 4301 Haverford Ave., Philadelphia, Pa.

ORGANIST AND CHOIRMASTER (English Degree) desires change. References and Testimonials. Address "DIAPASON," care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER desires post; Bachelor of Music, Oxford, England; thoroughly experienced; powerful baritone voice; communicant; very best English and present post references. Address: "OXONIAN," LIVING CHURCH, Milwaukee.

LAND INVESTMENTS.

WANTED—30 CHURCH FAMILIES to settle on a tract of choice land in Wisconsin, which will be sold to Churchmen only. Six families already. Can give reasonable terms now. Have approval of the Bishop. Address: REV. H. E. CHASE, Hinsdale, Ill.

HOME FOR BOYS IN CHICAGO.

BOYS coming to Chicago to work will find a good Church home at "The Chicago Homes for Boys," 509 to 517 West Adams St. Good rooms, heat, light, mending, and table board for $2.50 to $3.50 per week can be secured. Write the Director, the REV. L. B. HASTINGS, 509 West Adams St.

CLERICAL REGISTRY.

POSITIONS SECURED FOR QUALIFIED Clergymen. Write for circulars to the Clerical Registry, 136 Fifth Avenue, New York, conducted by The John E. Webster Co. Established, April 1904.

PARISH AND CHURCH.

THE INDIANAPOLIS VESTMENT BAG—you need it. Send $2.50 to 1518 Park Ave., Indianapolis.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: Miss A. G. Bloomer, Montrose, N. Y.

PIPE ORGANS.—If the purchase of an organ is contemplated, address Henry Pilcher's Sons, Louisville, Ky., who manufacture the highest grade at reasonable prices.

ORGAN BUILDING AND RECONSTRUCTION. Mr. Felix Lamond, organist of Trinity Chapel, and Music Editor of *The Churchman*, is prepared to give expert advice to music committees and others who may be purchasing organs. Address: 16 West 26th St., New York.

CHURCH FUNDS.

CHURCHES IN NEED OF FUNDS may be amply supplied by the production of Cantatas, Oratorios, Operas, and other entertainments. The retiring choirmaster of All Saints' Cathedral, Milwaukee, undertakes such work on a profit-sharing basis. His services are also available as visiting and consulting choirmaster. Address: Mr. Morriss, care Living Church, Milwaukee, Wis. Recommended by The Living Church and the Music Committee of the Cathedral. Inventor and patentee of "La Scala" System (Mechanical Accessories) for kindergarten and conservatories.

SUMMER RESORTS.

TIVERTON, R. I.—THE HOUSE OF REST, in charge of the Sisters of the Holy Nativity, will be open to ladies during July and August. Address the Sister-in-charge, 63 John St., Providence, R. I.

TRAVEL.

A YOUNG MAN would like to take charge of one or more boys travelling; could also act as secretary or correspondent. Address: "Georgian," care The Living Church, Milwaukee.

EUROPE.—Select Summer Tours. Best steamers; small parties; new ideas; personal escort. $250. Rev. L. D. Temple, Watertown X, Mass.

APARTMENT TO LET—NEW YORK.

TO SUB-LET from June 1st to October 1st, in New York City, West Side, near Central Park and Riverside Drive, convenient to Subway and all trolley lines. An Apartment partially furnished. Elevator service, gas range, and all improvements. Rent moderate. References exchanged. S 2, Living Church, Milwaukee.

APPEALS.

We are very much in need of an Episcopal Church in Basic City, Virginia. We own the lots, but lack funds for our church building. Please send us twenty-five cents for this purpose. If so, you will receive your reward and the thanks of our little flock. Remit to W. H. Page, Secretary and Treasurer, Basic City, Virginia.

I heartily endorse the above as most worthy.

A. M. Randolph,
Bishop of Southern Virginia.

NOTICES.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

Mite Boxes for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. Lloyd, *General Secretary.*

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

WILL THOSE WHO LOVE THE CHURCH PLEASE CONSIDER?

The average salary of a clergyman of the Church is about $600 per year. There are hundreds of excellent men doing heroic work in the West and South and East on $300 and $400 per year. It is cruel folly to expect such as these to provide for themselves with pension or insurance, and the official society of the Church does not ask them to do so.

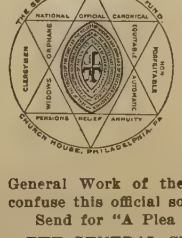
Among the clergy of fifty and upward, there are distressing instances of poverty. Old clergymen tramping the country as book-agents, picture-sellers, canvassers, insurance agents.

An active ministry, many of whom are struggstarving ministry in old age, is not a righteous basis upon which to build aggressive Christianity at home or abroad.

BUT THERE IS A WAY OUT.

The Church in its official capacity has provided, by profoundly wise legislation, in its general canons, for an uniform, comprehensive annuity or pension and relief fund for the clergy and their families throughout the whole Church. Its distinguishing marks are official character and freedom from limitations.

The young disabled clergyman, the old, the widow, the orphan are eligible without dues or fees or diocesan requirements.



If we cannot pay living salaries to the clergy in the present, let us at least take care of the smaller number, old and disabled.

We appeal to the laity for generous gifts and bequests for "Pensions at 64" and the General Work of the National Fund. Do not confuse this official society with any other.

Send for "A Plea for a Square Deal."

THE GENERAL CLERGY RELIEF FUND,
The Church House, Philadelphia, Pa.,
Rev. Alfred J. P. McClure,
Assistant Treasurer.

REASONS WHY

One Should Contribute to the

CLERGYMEN'S RETIRING FUND SOCIETY.

It is the only society in the Church which devotes itself exclusively to providing an old-age pension for the clergy.

Its work is carried on with the official endorsement of both houses of the General Convention, and its scope is co-extensive with the national Church.

It is doing a large and effective work in making provision for the declining years of those whose bread-winning power is largely lessened if not lost, 300 of whom are now on its annuity list.

It offers annuities as a *right* rather than a *gratuity*, thus sparing the clergy the humiliated feeling often involved in making application for "relief."

It presents the kindest, wisest, and best method of dealing with the problem of the Church's duty to her aged servants as it helps them, who by their own contributions to the Society, have self-respectingly done their best to help themselves.

Gifts in any amount are earnestly solicited, either for the permanent fund or to directly increase annuities.

Henry Anstice,
Financial Secretary.
Church Missions House, 281 4th Ave., New York.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to The Living Church, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of The Living Church, 153 La Salle St., where free services in connection with any contemplated or desired purchases is offered.

BOOKS RECEIVED

RICHARD G. BADGER (The Gorham Press). Boston.

The Sin of Saint Desmond. By Amy Cameron Fariss.

Tangled Threads. A Tale of Mormonism. By M. E. Dudley.

Mystery of the West. By Henry Nehemiah Dodge, author of *Christus Victor.*

Over the Bridge, and Other Poems. By Ella M. Truesdell.

Shadow Land. Stories of the South. By Florence H. Robertson.

The Dying Musician. Mary Elizabeth Powell.

THE MACMILLAN CO. New York.

Black's Medical Dictionary. Edited by John D. Comrie, M.A., B.Sc., M.B., M.R.C. (Edin.) With over 350 Illustrations in the Text. Price, $2.50.

THE PILGRIM PRESS. Boston.

Samuel J. Mills, Missionary Pathfinder, Pioneer, and Promoter. By Thomas C. Richards. Price, $1.25 net.

PAMPHLETS.

The Episcopal Church. I.—What It Is. II.—The Church in America. III.—Bishops of the Church in Pennsylvania. IV.—John Harris, A Churchman. V.—The Church in Harrisburg. VI.—St. Paul's Parish.

A Handbook to *The Colonial Clergy Act.* A Guide for the Use of Colonial Clergy Officiating in England. By a Colonial Priest. Elliot Stock. London.

Daniel S. Miller, D.D. An Address Delivered by the Rev. S. F. Hotchkin, Registrar of the Diocese of Pennsylvania, Rector of St. Luke's Memorial Church, Bustleton, Philadelphia, Before the Frankford Historical Society, on Tuesday, January 30th, A. D. 1906.

Fifteenth Annual Report of the Church Training and Deaconess House of the Diocese of Pennsylvania. With Proceedings of the Annual Meeting of the Corporation, January 24, 1906. 708 Spruce Street, Philadelphia.

Accustom yourself to commune with God, not with thoughts deliberately formed to be expressed at a certain time, but with the feelings with which your heart is filled. If you enjoy His presence, and feel drawn by the attraction of His love, tell Him that you delight in Him, that you are happy in loving Him, and that He is very good to inspire so much affection in a heart so unworthy of His love. But what shall you say in seasons of dryness, coldness, weariness? Still say what you have in your heart. Tell God that you no longer find His love within you, that you feel a terrible void, that He wearies you, that His presence does not move you. Say to Him, "O God, look upon my ingratitude, my inconstancy, my unfaithfulness. Take my heart, for I cannot give it; and, when Thou hast it, oh, keep it, for I cannot keep it for Thee; and save me in spite of myself."—*François de la Mothe Fénelon.*

THE CHURCH AT WORK

LAYING OF THE CORNER-STONES AT DELAFIELD, WIS.

A PRAYER SET FORTH BY THE BISHOP OF WESTERN MICHIGAN.

O ALMIGHTY GOD, the Supreme Governor in all things, we come to Thee in the sore calamities that have befallen one of our great cities and a region of our country. Destruction hath come upon the proud structures; the wealth of citizens hath been swallowed up and consumed, and precious lives have been extinguished. Fervently we ask for submission on the part of the sufferers to Thy holy will that shall forbid all murmurings; for a faith in Thee who art with Thy people in their sorrows, for a spirit of hopefulness lifting up the hands that hang down and strengthening the knees that are feeble; for Thy compassion on smitten hearts and homes. And we pray that what now seemeth to be only grievous may afterward yield the peaceable fruit of righteousness unto them which are exercised thereby. May this whole land feel the sorrow of our brethren who hath suffered in this calamity, and hands be stretched out to help the needy. All which we ask through Him who is touched with the feeling of our infirmities, our Lord Jesus Christ. *Amen.*

[Several other Bishops have set forth similar prayers.]

CORNERSTONES LAID AT ST. JOHN'S, DELAFIELD.

ON WEDNESDAY afternoon the cornerstones of De Koven Hall and of Welles Hall, at St. John's Military Academy, Delefield, Wis., were blessed and declared set by the Bishop Coadjutor of Milwaukee. The beautiful service used was listened to by a large number of friends of the school, who congratulated the authorities on the splendid equipment promised for next September. At 3:30 the procession, led by the St. John's crucifer, started from Bishop Knight hall, and proceeded to the site of the new buildings. It consisted of many of the students of Nashotah House, the faculty of that institution, visiting clergy from neighboring cities, the acolytes, president and dean of St. John's, and the Bishop Coadjutor. Under the direction of Major Farrand, a number of hymns were sung by the corps of cadets, assisted by the seminarians. Bishop Webb preached a most excellent sermon on the only proper foundation for Christian education, and paid tributes to the two great men honored in the service. He closed with the prayer for a blessing on his work written by Dr. De Koven, in his diary, more than fifty years ago, on the day he began his Delafield parish school. of which St. John's is the direct successor.

DEATH OF THE DEAN OF FREDERICTON.

THE VERY REV. FRANCIS PARTRIDGE, D.D., LL.D., Dean of the diocese and Canon of Christ Church Cathedral, Fredericton, passed peacefully away, on the morning of April 18th, after five week's illness of jaundice and complications. His family and co-workers were with him at the end. Dean Partridge has long been a prominent figure in the life of the province. He was formerly in the diocese of Nova Scotia, but in 1895 he left Halifax to take up his residence in Fredericton. His love for the beautiful Cathedral there was well known. He is survived by his widow and nine children. He received deacon's orders in 1869 and was advanced to the priesthood the following year. He was lecturer in Apologetics in King's College, Windsor, and in many ways took an important part in the work of the Church.

THE "BISHOP'S BILL" IN NEW JERSEY.

THE NET RESULTS of the liquor legislation in the New Jersey legislature, after the agitation in connection with the so-called "Bishops' Bill," while not altogether satisfactory to the authors of the bill, are by no means insignificant. They mark an advance in the regulation of the liquor traffic that offers hope of further progress as a result of the campaign of education to be carried on by the Conference of the Clergy, who have had charge of the bill. While some of the most important of the proposed reforms were defeated in comittee, the following have been enacted:

When a license is revoked for cause, it cannot be renewed to the same person nor in the same building for a year. The age limit has been advanced to 21 for minors to whom liquor cannot be sold, or by whom it must not be carried away. A license may be revoked on complaint, proven by two residents, instead of three voters. No intoxicating liquors are to be sold in any room not open to view from the bar room. All screens must be removed during prohibited hours. In places where excise boards are not appointed by the mayor or aldermen, they are to be appointed by the courts.

EASTER SERVICES.

IN SOUTHERN New England Good Friday was bright and fair, with many worshippers. Easter, however, dawned in the midst of a pouring rain. This affected the congregations and especially in the country parishes. The storm ceased about mid-day and the sun came forth. This permitted larger attendance at the evening services.

AT TRINITY CHURCH, South Norfolk, Conn., three memorial and one gift windows were unveiled. The memorial windows were presented by Mrs. Leslie Smith, while the other was the gift of Colonel Smith, senior warden. The subjects are "The Baptism of Jesus," "Jesus Blessing Children," "The Return of the Prodigal Son," and "Christ Driving Out the Money Changers."

THE OFFERINGS at St. James', Winsted, Conn., were over $1,200, chiefly for the building fund.

AT TRINITY CHURCH, New Haven, more than $20,000 was received. Twelve thousand dollars was a check from the estate of Mrs. Lucy H. Boardman, who gave orders before her death that the same should be placed on the collection plate at Easter.

EASTER was a rainy day throughout the diocese of Newark. Reports indicate large communions everywhere, although the congregations might not be as large as usual. Generous offerings were reported also.

AT. ST. ANN'S CHURCH, Amsterdam, diocese of Albany, the entire church debt, amounting to $3,800, was wiped out by contributions of the congregation.

AMONG the gifts to the Church in Lake Placid, N. Y., were a valuable silver communion service for St. Hubert's-at-Newman, a solid gold emergency spoon set with a jewel for use in the Eucharist, and a pair of three-branch candlesticks. The offerings were large and devoted to missions.

AT FRANKLIN, Pa., in the diocese of Pittsburgh, at St. John's Church, there was unveiled a beautiful group of memorial windows, donated by Mr. John K. Bryden of Pittsburgh, in memory of his mother.

TRINITY CHURCH, Pittsburgh, Pa., had an Easter offering of nearly $5,000.

AT ST. LUKE'S CHURCH, Ypsilanti, Mich., there were four services during the day, the Knight Templars attending the night service in a body. The offerings during the day amounted to $1,200.

AT GRACE CHURCH, Holland, Mich., there were 70 communicants present at the early service, which was a large number for that small parish. The offerings amounted to $80. The children's service in the afternoon was very interesting, the children bringing their mite boxes in procession to the chancel rail and placing them in a device which showed in illuminated letters the words "Holy Offerings," while the choir sang the hymn by that title. The mite boxes yielded nearly $40.

AT EMMANUEL CHURCH, Petoskey, Mich., there were six services, all well attended and the offerings amounted to nearly $1,000, including the value of the gifts. Of this, $70 came from the Sunday School for missions. The gifts blessed at the mid-day service were a carved oak eagle lectern from Miss Lucy B. Rice, a Bishop's chair from the Sunday School in honor of Bishop Gillespie, brass candlesticks for the eucharistic lights from Mr. and Mrs. A. M. Coburn, brass vase from Mr. C. H. McCarthy, and a brass cross from the Boys' Club. Personal gifts to the rector included a solid silver private communion set from Mr. and Mrs. L. Robinson and Mr. and Mrs. E. O. Chase, a copy of the great Prayer Book of Edward VII. from Miss Lucy B. Rice, a two-volume set of the latest Standard Dictionary from a friend, and receipted bill from the Churchill Printery.

AT ST. LUKE'S CHURCH, Marietta, Ohio, there were large congregations, and the offerings were the largest in the history of the church, and will be devoted to church improvement.

THE OFFERINGS at Trinity Church, Toledo, Ohio, amounted to $34,000.

IN THE see city of the diocese of Indianapolis, Easter was cloudy and raw, but the churches were thronged with worshippers. At the pro-Cathedral the music was rendered by a full choir, reorganized under the direction of the new choirmaster, Mr. Frederick Reddall. The Bishop preached and administered Confirmation. The offering at the pro-Cathedral was $340, and at St. Paul's $2,000. At St. David's the Bishop celebrated at the early service and held Confirmation in the evening. The rector, the Rev. C. S. Sargent, who was ill during Holy Week, was able to officiate at the high celebration. At St. Philip's, the colored people presented an offering of $200, one hundred dollars of which was contributed in dimes.

ST. PAUL'S CHURCH, East St. Louis, in the diocese of Springfield, had an Easter offering of $2,283.

AT GRACE CHURCH, Freeport, Ill., a new organ was used for the first time. The church received a gift of a silver and gold ciborium as a thank offering from the last Confirmation class.

IN CHICAGO, at St. Peter's Church, there were eight services with a total of 3,800 people in attendance. Five celebrations of the Holy Communion, at which 1,230 communicants received.

IN MINNESOTA, Easter was a beautiful, sun-shiny day, and reports from all over the diocese tell of large Communions and generous offerings.

AT TRINITY CATHEDRAL, diocese of Michigan City, the Cathedral parish presented the largest offering for Easter in many years, amounting to $667, and the Communions made at 6 A. M. were greater than ever before, numbering 120. There were two later Communions also. The Sunday School offering was a marked increase, amounting to $56. The Hallelujah chorus was sung at the mid-day service. The Bishop of the diocese was the preacher. At the evening service a class of 18 was confirmed. The Three Hours Service at the Cathedral on Good Friday was largely attended, averaging about 175 in attendance.

THE EASTER services at St. Ann's Church, Nashville, Tenn., were largely attended. The offerings were the largest ever made in any one service in the history of the church, and was more than sufficient to pay off all indebtedness of the parish.

THE EASTER OFFERING of Grace Church, Richmond, Va., amounted to $1,600, which cancels all indebtedness, and leaves a surplus in the treasury.

AT TRINITY CHURCH, Arkansas City, Kansas, 81 communicants received at the early celebration, which included nearly all of the communicants of the parish. On Good Friday a handsome set of black altar hangings were presented to the church.

PROGRAMME OF THE CHURCH CONGRESS.

TO BE HELD IN PHILADELPHIA, MAY 15-18, 1906.

TUESDAY, MAY 15TH.

10:30 A. M.—Holy Communion in St. James' Church.

Opening Address, by the Rt. Rev. George W. Peterkin, D.D., Bishop of West Virginia.

8:15 P. M.—Y.M.C.A. Hall.

TOPIC: THE PROBLEM OF CHILD PROTECTION.

Prof. James H. Dillard, New Orleans.
Prof. S. M. Lindsey, New York,
Writers.
The Hon. U. L. Marvin, Akron, O.,
Mr. Evert J. Wendell, New York,
Speakers.

WEDNESDAY, MAY 16TH.

2:30 P. M.—TOPIC: THE RELATION OF ART TO RELIGION AND LIFE.

Prof. John F. Weir, New Haven, Conn.,
Mr. Dunkin Van Rensselaer Johnston, Albany, N. Y., *Writers.*
Mr. Elliott H. Daingerfield, New York,
Mr. R. Clipman Sturgis, Boston,
Speakers.

8:15 P. M.—TOPIC: THE ETHICS OF LEGAL PRACTICE.

The Rt. Rev. Samuel C. Edsall, D.D., Minneapolis, Minn.,
The Hon. Alton B. Parker, New York,
Writers.
Mr. Rathbone Gardner, Providence, R. I.,
Mr. L. Allison Wilmer, La Plata, Md.,
Speakers.

THURSDAY, MAY 17TH.

2:30 P. M.—TOPIC: THE IDEA OF GOD.

The Rev. R. A. Holland, D.D., St. Louis,
The Rev. R. W. Micou, D.D., Alexandria, Va., *Writers.*
The Rt. Rev. Thomas F. Gailor, D.D., Memphis, Tenn.,
The Rev. Stewart Means, D.D., New Haven, Conn., *Speakers.*

8:15 P. M.—TOPIC: LIBERTY AND LIMITS OF CREED INTERPRETATION.

The Rev. Frederick Palmer, Andover, Mass.,
The Rev. Beverly D. Tucker, D.D., Norfolk, Va., *Writers.*
The Rev. George Thomas Dowling, D.D., Brooklyn, New York,
The Rev. J. Lewis Parks, D.D., New York, *Speakers.*

FRIDAY, MAY 18TH.

10:30 A. M.—TOPIC: ADAPTATION OF CHRISTIANITY TO JAPANESE LIFE.

The Rev. Theodosius S. Tyng, Tokyo, Japan,
The Rev. E. M. McGuffey, Elmhurst, Long Island, *Writers.*
The Rev. Leslie E. Learned, Ridgewood, N. J.,
The Rev. Elwood Worcester, D.D., Boston, Mass., *Speakers.*

2:30 P. M.—TOPIC: HOW SHALL SOCIETY PUNISH MORAL OFFENCES?

The Rt. Rev. William N. McVickar, D.D., Providence, R. I.,
The Rt. Rev. Frederick Burgess, D.D., Garden City, L. I., *Writers.*
The Rev. C. F. J. Wrigley, D.D., Brooklyn, N. Y.,
Doctor Hamilton W. Mabie, Summit, N. J., *Speakers.*

THE ARMENIAN EASTER.

THIS YEAR the Oriental Churches represented in this country observed Easter with the rest of Christendom.

At the Armenian Church of the Holy Saviour, Worcester, Mass., the feast was ushered in by solemn vespers on Easter eve, followed by Mass, which was celebrated by the Rev. Father Kaftanian, it being an ancient custom in that Church to celebrate the Eucharist on the evening of Christmas eve and Easter eve, those who receive the Blessed Sacrament fasting all day. Next morning Mass was celebrated by the same priest in the presence of a crowded congregation, at which many received their Easter Communion.

In Boston, the Church of the Good Shepherd was kindly placed at the disposal of the Boston Armenians, Mass being celebrated by the Rev. Theodore Isaac. At this service a

new chalice and paten were used for the first time, the chalice being the gift of an American Churchman, "In Memory of the Armenian Martyrs."

In New York, the Armenian services were held, as usual, in St. Chrysostom's Chapel, the Rev. Father Mortougessian officiating.

In Providence, R. I., where the Armenians have for two years been without a resident priest, services were conducted by Archbishop Sarajian of Worcester, Mass.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MISSIONS.

THE BOARD met by adjournment on Wednesday, April 18th, the Right Rev. the Bishop of Albany in the chair. There were present eleven other Bishops, ten clergymen, and twelve laymen. The chair offered prayer for the family of the late Bishop of Oregon, the Right Rev. Dr. Morris, formerly Missionary Bishop of Oregon and Washington, who died on Palm Sunday, and for the sufferers in the great disaster from earthquake and fire at San Francisco, which had just been reported, and the Board immediately sent the following telegram to the Bishop of California:

"The Board of Missions, in session to-day in the city of New York, have heard with deep feeling of the catastrophe which has befallen the city of San Francisco, the principal city in the diocese of California, and beg to extend to you and to the people of San Francisco assurances of their heartfelt sympathy and continual prayers."

An acceptance of his election to membership was presented from the Rev. Herman Page.

The Treasurer reported the contributions to the 1st inst., applying upon the appropriations, as $336,786.26, showing a gain this year over corresponding date last year of $40,647.37; being a gain of $12,252 over that shown to the first of last month. As compared with two years ago, the increase is $62,241.60. Of the present year's offerings $247,841.29 came from parishes and individuals, which certainly is most encouraging.

Communications were received from Archdeacon Stuck, the Rev. Mr. Corser, Deaconess Carter, and Miss Farthing, from Alaska. The Archdeacon reports his progress to Bettles after travelling from Christmas up to the middle of January with the thermometer at 50 degrees below zero. He and Mr. Knapp had 600 miles further to go to Kotzebue Sound. Mr. Corser said that in the town of Wrangel during the winter they had had harder times than ever before. They are endeavoring to complete the furnishing of the Church. Would like memorials for the purpose. As they are in a marble region and have the owners of a quarry in the congregation, they can put in a marble altar at cost, not to exceed $100. Miss Carter communicated the particulars about the Rev. Mr. Huhn's death. He was ill in bed about four weeks. At his request he was buried among the Indians. A memorial service was held at Fairbanks on the Sunday following, and one in Chena the day before that by the Rev. Mr. Betticher, both of which were largely attended.

The Board took the occasion by resolution to express its grateful appreciation of the readiness with which Miss Woods and other women workers in Alaska have given themselves to the relief of the various missions in unlooked-for emergencies, assuring them that their self-sacrifice certainly stimulates others both at home and in the mission field to more zealous service.

Communications were received from five of the Bishops with regard to their home work, and their requests were approved. Under the Woman's Auxiliary United Offering, Miss Gertrude E. Sanders was employed as a missionary worker at the request of the Bishop of Salt Lake: Miss Mary E. Conway as head nurse of St. Agnes' Hospital, Raleigh, at the request of the Bishop of North Carolina, in the place of Miss Earley, resigned; and, at the request of the Bishop of West Texas, Miss Mary Bowden as teacher in St. Philip's Industrial School, San Antonio, in the room of Miss Myrtle Hill, resigned.

Numerous letters were received from the Bishops in the new possessions. The appointment by the Bishop of Porto Rico of the Rev. Charles E. Snavely of Blairsville, Pa., was approved and the necessary appropriations were made.

Miss Evelyn Wile, formerly in Honolulu as a missionary worker, about to be set apart as a deaconess, was appointed as such at the instance of Bishop Restarick, to work in his district as a stipendiary of the Woman's Auxiliary United Offering.

A temporary appropriation was made to Bishop Aves for the support of the clergy and others working among the Mexicans who have now been canonically transferred to his district.

Letters were received from the Bishops of China and Japan. It proving after a somewhat continued experiment, that it was impracticable to keep a congregation of Americans going, after full consideration of his resignation by the Bishop and Council of Advice, the resignation of the Rev. Fleming James has been accepted by the Bishop and the Board, to take effect three months after his return to America, during which time he will be available for addresses on the general foreign missionary work. The appointment by the Bishop of Shanghai of Mr. George Nye Steiger as an instructor in St. John's College, upon his being graduated this spring from Occidental College, Los Angeles, Cal., was formally approved by the Board. The Rev. John W. Nichols writes of a rather remarkable service which was held in the English Church in the foreign Concession, Shanghai, on January 26th, on the Chinese New Year's day. Over 1,000 Chinese Christians were present; the choir stalls were filled with native pastors and workers on one side and a few foreign and Chinese women on the other. He said it was a great sight "to look down that long church upon that phalanx of Christian faces." The procession up the aisle contained a half dozen native clergymen, most of whom were of our own mission, and several foreign clergymen, including Bishop Graves and Bishop Cassells. The service was printed in Mandarin and read in three dialects. The last hymn, "Onward, Christian Soldiers," was sung by each present in his own tongue. Mr. Nichols comments: "Such a service and gathering does more to hearten up and cheer one who looks for the Christianizing of China than can be described. There is much to impress the Christian in China that he belongs to a feeble folk, but to see unmistakably demonstrated that there are enough who believe to fill the largest church in Shanghai strengthens the native, and certainly gladdens the missionary."

At the instance of the Bishop of Kyoto, but with great regret in recognition of his valuable services and of his devotion to the work in Japan, the resignation of the Rev. J. Lindsay Patton, now in this country, was accepted to take effect on May 31st.

The Board having heard of the purpose of Mrs. Frederic Bronson, Mrs. Wm. Bayard Cutting, and others to place in Trinity Cathedral, Tokyo, a pipe organ, it asked permission to express its grateful appreciation of what they have done and of the worthy example they have set to others.

The Standing Committee on Audit reported that they had caused the books and accounts of the treasurer to be examined to the first instant and had certified the same to be correct.

In a letter which came after the adjournment of the Board of Missions, Bishop McKim, writing under date of March 24th, says: "The response to appeals for famine sufferers has been so prompt and so ample that I do not think further contributions are necessary. I was in the famine districts last week, and express this opinion from information received there."

DEATH OF THE REV. J. W. GILMAN.

IT WAS A sudden shock that came to the friends of the Rev. James Ward Gilman, rector of Immanuel Church, Racine, Wis., when the news of his death was circulated. Mr. Gilman was doing some trifling work in his garden about 6 o'clock in the afternoon of the 20th inst., when he was seen to fall. Assistance came to him at once and a physician was summoned, but life was extinct before the doctor's arrival. The cause was heart trouble, but a disease that had not developed so that his friends were aware of it. He was the picture of robust health.

Mr. Gilman was a graduate of Harvard and the Cambridge Divinity School. He was ordered deacon in 1880 by the Bishop of

THE LATE REV. J. W. GILMAN.

Massachusetts, Dr. Paddock, and a year later was advanced to the priesthood by Bishop Jaggar of Southern Ohio. He was missionary at Trinity Church, London, diocese of Southern Ohio, and rector of Grace Church, Ravenna, diocese of Ohio. He was instructor in Latin and Greek in Racine College, 1885-6, and then served as rector of St. Mark's, Hastings, Neb. He returned to Racine as rector of Immanued Church in 1890. He leaves a wife and two sons. Mr. Gilman was a scholarly, Catholic Churchman, affable in his manners, a gentleman in his bearing, and a faithful pastor to his people. He had prepared a class for Confirmation and the Bishop Coadjutor was to make a visitation on the Sunday night following his death; the service was held, but it became a very sad and trying one to all who took part in it. His burial took place from Immanuel Church on the 23d inst., the Bishop Coadjutor of the diocese officiating, assisted by Rev. Drs. Piper and Robinson. A Requiem celebration was held at 7:30 the morning of the burial, which was attended by the family and a large congregation, the Bishop Coadjutor being the celebrant. There was a large attendance of clergy and mourning friends.

May light perpetual shine upon him in the Paradise of God.

SUMMER SCHOOL OF THEOLOGY.

THE SEWANEE Summer School of Theology will begin its third session on Monday, August 6th (the feast of the Transfiguration), and will close on Tuesday, August 21st. The Rev. Henry S. Nash, D.D., Pro-

fessor of New Testament Interpretation in the Episcopal Theological School at Cambridge, Mass., will deliver a course of five lectures on the Epistle to the Romans; and the Very Rev. Chas. L. Wells, Ph.D., Dean of Christ Church Cathedral, New Orleans, La., will give the course which he had prepared for the Summer School last year, but was prevented from delivering, owing to the yellow fever epidemic. These lectures (four in number) are entitled "Studies in the Development of the Papacy," and will be delivered from August 7th to 10th, inclusive. Professor Nash's lectures will begin on August 13th or 14th. The Very Rev. William P. Du Bose, S.T.D., Dean of the Theological Department, will give six lectures on "The Gospel in the Church, being an application of the principles developed in his course delivered last summer, on "The Gospel according to St. Paul," with special reference to the Church and the Sacraments. Other members of the Theological Faculty of the University of the South will also deliver lecture courses, of which detailed information will be given in a circular, to be issued very shortly.

About thirty clergy, representing fifteen different states, were in attendance at last year's Summer School, and there is every propspect of a good attendance this year. The courses are open to all clergymen and lay workers. The secretary, the Rev. Wm. S. Bishop, D.D., may be addressed by those desiring fuller information. Reduced rates on all Southern railroads are available in connection with the assembly at Monteagle, Tennessee.

DEATH OF A PROMINENT LAYMAN.

In the death of Charles Emmett Graves, LL.D. (Trinity College), a severe loss has come to the Church, of which he was a devout communicant, as well as to his family and many friends. He died at Dansville, N. Y., on Maundy Thursday, April 12th, in his 76th year. He had been for many years a trustee and the treasurer of Trinity College, Hartford, in whose behalf his services were signally blest. At his New Haven home he was very efficient in plans and works of education and benevolence; not ambitious for office or worldly distinction, he was content with the humbler walks of the faithful and true-hearted citizen. He had been a member of both the general and diocesan Councils of the Church, and was for many years senior warden of Trinity Church, New Haven. At this church his funeral was held on Easter Monday, Bishop Brewster, President Luther of Trinity College (the *alma mater* of the deceased), and the Rev. Mr. Scoville of the parish, officiating. The vestry attended in a body, and afterward passed fitting resolutions. The New Haven and Hartford papers give generous and ample tributes of respect and affection for the deceased. Dr. Graves' five sons and a nephew (W. J. Collins) were the pall-bearers, besides a full list of honorary ones.

The burial took place on Easter Monday, at Evergreen Cemetery, in the family lot, Rutland, Vt., which city was his home during childhood and early manhood, and where he studied law and was admitted to the bar. By special request, the service at the grave was assigned to his elder brother, the Rev. Gemont Graves of Burlington, Vt., the only other brother being present, Capt. Geo. E. Graves of Washington.

May he rest in peace, and perpetual light shine upon him.

FIFTY YEARS A VESTRYMAN.

Calvary Church, Columbia, Mo., had occasion on Easter Day to celebrate an event of a kind that must be comparatively rare in the history of the American Church. On that day, Mr. John Thilo Fyfer, senior warden, completed his fiftieth year as vestryman of the parish, and a testimonial engrossed upon parchment was presented to him by the vestry on behalf of the congregation. Bishop Tuttle authorized a special prayer appropriate to the occasion for use in Matins. Mr. Fyfer became vestryman when there was but one family of loyal Churchmen in Columbia. His loyalty and devotion kept the parish alive through the trials of the days of the war, and his labors contributed largely to the present prosperity and efficiency in upholding the ideals of the Church in this University town.

PLANS FOR A SUMMER CONFERENCE

It has been decided to try July dates instead of August ones for the Church Conferences this year. Early in March an agreement was entered into between the Seabury Society of New York and Miss Lucy C. Jarvis, by which the Summer School of Missions and Bible Study, formerly held at New Milford, Conn., should be transferred to Northampton, Mass., and held on dates immediately preceding those of the Vacation Conference, which it had already been decided to transfer to Northampton from Richfield Springs. Hardly had the plan been matured when Miss Jarvis took ill. She is now convalescing, but her physician commands rest this season. Accordingly she asked the Society to take over the School entire. This the Society consented to do, but expressed the hope that Miss Jarvis might be able to resume charge of the programme by another year, as she had hoped to do this year.

It has been further decided by the Society to have the school sessions each morning, and the conference sessions each night and on Sundays, thus affording variety. The dates will be from Saturday afternoon, July 7th, to Sunday evening, July 22nd. St. John's Church will be used and so will at least three halls of Smith College, the large assembly hall seating 1,200. Arrangements have been made with college boarding halls by which school and conference guests will be cared for at $1 a day up. All beds are single, but in some cases there will be two beds in a room. The boarding halls are quite near, and accommodate from 15 to 50 persons each, thus making it possible for conference people to be together constantly.

Reduced railroad rates will be offered, the round trip rate from New York being only $4.10, and Boston $3, and there is an extensive trolley service connecting Northampton with Springfield, Hartford, and even New Haven and New York. Other summer meetings charge registration fees, and prohibit collections and extras. It has been decided to adopt this plan, and the fee at Northampton is made $5 for each eight days, and $8 for the entire sixteen days. Offerings will be taken only at celebrations and at Sunday services, where the rubrics require. The registration fee includes membership in the conference and school, tuition at all lectures, reserved seat at all public meetings, invitations to luncheons and receptions, of which four at least are planned, validation of railroad certificate, and trolley fare on five afternoon excursions. Assignment of rooms in the boarding halls will be made by the Society, and bills will be payable at the Society's office, thus avoiding all business dealings with strangers.

The Rev. Everett P. Smith, educational secretary of the Board of Missions, will have charge of the mission study, and will have several assistants, in order to follow out the group method. Seelye Hall will be exclusively used. The study will cover the first five week-days of each week, 11:30 to 1 o'clock, and giving ample time for discussion. Domestic and foreign work will be studied. Seabury Hall will be devoted exclusively to Sunday School work, to be in charge of the Rev. William Walter Smith, M.D., of the New York Commission. There will be daily instruction, and it will cover six days. There will be two Woman's days, and on Sunday afternoons there will be mass meetings, one of them an outdoor one, on the college campus, with a vested procession.

The conference meetings, held each night in Assembly Hall, will have live topics to present. Among them will be "The Boy and the Church," "The Church and the Sabbath," "The Missionary Thank Offering," "The Men of 1906: Their Duty and their Discharge of It," "What May Laymen Do Beyond Sitting in Pews and Paying Bills; And Why Don't They Do It?" "Young Men and the Ministry," and "The Church and the Settlement." Of course there will be Bible study, and it is expected that on many mornings at the celebrations there will be addresses. Men of prominence are being secured as speakers on some of these topics, and men of experience with the topics will be secured for all that are presented.

On two Saturday nights there will be informal receptions in Hobart Hall, followed by speeches in Assembly Hall. On the ten week-day afternoons, barring Saturdays, there will be excursions by trolley, the fare of which is included in the registration fee. One trip will be made to the top of Mt. Tom, where a complimentary luncheon will be served, and another to Amherst, with speeches on the beautiful campus of the college there, still another to quaint old Deerfield, with its reminiscences of King Philip and his Indian wars, and still another to the splendid new home of the Holyoke Canoe Club, on the Connecticut river. Bishop Vinton of the diocese, and Bishop Darlington of Harrisburg, will be honorary chairmen of the meeting. Fuller details will be ready early in May and may be had on application to The Seabury Society, 23 Union Square, New York.

ALBANY.

Wm. Croswell Doane, D.D., LL.D., Bishop.
Richard H. Nelson, D.D., Bp. Coadj.

Gifts to Grace Church, Cherry Valley.

At Grace Church, Cherry Valley (the Rev. C. O. S. Kearton, rector), on Easter even a new stone font was blessed and placed in the church in memory of Mrs. Alice White Wilkin and Miss Mary White Wilkin. The font is the gift of the two surviving daughters of Mrs. Wilkin. The font is a handsome piece of work and will call to mind two devoted workers in the parish. The Easter service for the children was devoted to missions, the children giving in their mite chests $33. The vestry have granted the rector six weeks vacation, which, with Mrs. Kearton, will be spent in England.

ARKANSAS.

Wm. Montgomery Brown, D.D., Bishop.

Easter at St. John's, Camden—Easter at St. John's, Helena.

Easter was truly a red-letter day in the history of St. John's Church, Camden (Rev. H. M. Ingham, rector). A vested choir of fresh young voices, carefully trained, added beauty and solemnity to the services. The decorations were profuse and very artistic. The starry dogwood blossoms were especially effective against the dark red background of the chancel walls. The altar was massed with superb clusters of snow-ball and delicate vines, and was surmounted by a tall cross of white roses. A wealth of palms, ferns, and calla lilies formed an appropriate setting for the font, while pink and white geraniums were grouped in every available space. The early celebration was attended by a large majority of the communicants, and at 9:30 the children gathered for their special celebration. At the close of this service each child was presented with an Easter egg decorated with sacred emblems in white and gold. At 11 o'clock the sermon was mainly addressed to a large number of Royal Arch and Blue Lodge Masons who were present by special invitation. At this service

every seat in the building was taken. At 4 P. M. a service of infant Baptism was held, and at 7:30 a most beautiful and impressive song service. Instead of a sermon the rector told the sweet story of two well-known hymns, their authors, and the circumstances attending their writing. Then the hymns, enriched by the narration, were sung by choir and congregation.

A NEW PARISH HALL for St. Paul's Church, Little Rock, was dedicated on Easter day, and the offering at the Easter service reached the amount of $1,050.

THE CHOIR of St. John's Church, Helena, under the direction of Mr. L. B. Pomeroy, rendered twice in Holy Week Sir John Stainer's oratorio, "The Crucifixion," and Christ Church choir in Little Rock presented, for the first time, Watkin's "Bethany." The choir at Helena consists of sixty voices, all volunteers, and the work accomplished by them in the past year has been so exceptionally good that there is hardly a choir in the Southwest which surpasses it. Helena has less than four thousand white inhabitants, and the choir has become the leading musical organization of the town. St. John's is in every respect a model parish. Hundreds of people thronged the large church building on Easter day, and 99 per cent. of all Sunday School scholars were present at roll call. Of the two missing scholars one was sick in bed and the other one had to work. The Sunday School raised $130 during Lent for Missions, averaging a little less than one dollar for each child. The rector, the Rev. C. H. Lockwood, has been in charge of the parish for nearly eighteen years.

THE ANNUAL Council will convene in St. Paul's Church, Newport, on Wednesday, May 9th.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Debt Paid at Trinity Church, Binghamton.

FROM subscriptions and donations paid on Easter Day at Trinity Memorial Church, Binghamton, the entire church debt, amounting to $16,210, was paid off, and the church is now free from debt. The officials have been planning for this result since January 1st. The age of the parish is but twenty years, and the present church building has been built only nine years. The church now has a property worth about $100,000 free from debt.

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

The Work at Epiphany.

THERE have been 101 candidates confirmed in Epiphany parish, Chicago, during this year, 86 of whom were confirmed on Maundy Thursday evening, the others being prepared in a supplementary class, last summer. This is the largest number in any one year in the history of Epiphany parish. Of these 101 there were 20 whom the rector had baptized in immediate preparation for Confirmation; 62 others were reared in the Church, one each came from the Baptists and the Campbellites, two from the Reformed Episcopalians, three from the Congregationalists, eight from the Roman Catholics, six from the Presbyterians, and nine each from the Lutherans and the Methodists. There were 20 girls, 37 women, 26 boys, and 18 men. The majority of this class took a course of fourteen weeks' training, which included about eighteen hours' instruction, and the copying of about 6,000 words from the blackboard, as notes of the lectures. Another supplementary class was organized on Low Sunday.

AN EASTER gift to the Church of the Epiphany, Chicago, was a beautifully bound altar book of rare design in white and gold, from the studio of Miss Agnes St. John, in Boston, given by her and her sister, an Epiphany communicant, in memory of their mother. Miss St. John's work took the first gold medal at St. Louis, and this altar book is one of the finest specimens of her artistic skill. It will be used only on great festivals.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Easter at Holy Trinity, Pueblo—Personals.

ON THE evening of Thursday in Easter week, the Rev. Benjamin Brewster resigned the rectorship of Grace Church, Colorado Springs, and accepted the position of Dean of St. Mark's Cathedral, Salt Lake City, Utah. Previous announcement of his acceptance was premature.

EASTER EVEN, at Holy Trinity, Pueblo, there was the baptism of two children, followed by the blessing of six altar lights, the gift of Mesdames Middlekamp and Young in memory of Gladys Elinore Middlekamp; also a beautiful altar service, bearing this inscription: "In memory of Leora Stevens, the gift of the Bishop Seabury Class and other friends." Then there was an amice, alb, and altar linen, the gift of the women of the Parish Guild.

There is a movement on foot in this parish, and it is hoped nothing will interfere with its being carried out, to build a rectory, which can easily be done upon the present lots, leaving ample room on the corner for a new church, which may come in course of time.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Notes.

MR. J. LEROY BUCK, a prominent citizen of New Milford, died on Palm Sunday, at the age of 63 years. Mr. Buck was a vestryman of All Saints' Memorial Church.

THOUGH the announcement is not yet made, it is understood that the Convention of the diocese will meet at St. John's, Stamford (the Rev. Charles Morris Addison, rector). The Convention was convened at St. John's in 1879.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

First Service at All Saints, Appleton—Personals.

THE FIRST service was held in the new All Saints' Church, Appleton, on Easter day. Bishop Weller was present and preached at the late Eucharist and at the Knights Templar service at three o'clock, and at Evensong at five, when he also administered confirmation. The church is complete except the upper part of the tower, which will be built as soon as $1,500 more is raised. The old pews and organ from the old church are to be used for the present. A beautiful new altar was used for the first time on Easter. It is the gift of Miss Jane Hutchinson, as a memorial to her sister, Miss Margaret Hutchinson, both of Philadelphia. It is made of dark-stained oak, and the carving was executed by the Fond du Lac Church Furnishing Co. Thus far the new church has cost $25,000, of which $4,000 is indebtedness. In three years the number of communicants in this parish has increased from 105 to 181.

IN ST. AUGUSTINE'S CHURCH, Rhinelander, a vested male choir was introduced on Palm Sunday. It has been organized and trained by an energetic young layman who has recently come to the parish, Mr. William Harwood. It has been the means of interesting many new boys in the Church and increasing the congregation.

THE REV. WILLIAM B. THORN, rector of St. Paul's, Marinette, in addition to his regular duties in Marinette, conducts services every Sunday afternoon in Grace Church, Menominee, across the river, which has for some time been without a rector.

THE REV. GEORGE HIRST, rector of St. Mark's Church, Waupaca, personally secured the promise of every merchant, manufacturer, business man and saloonkeeper to close their places of business in honor of Good Friday. This is the first time in Waupaca's history that Good Friday was observed so generally. A big banquet was given Father Hirst as a good will encouragement in his undertaking by the citizens.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Improvements.

PLANS have been prepared for a new church, parish house, and rectory for Grace Church, Muncie.

ST. JAMES' PARISH, Vincennes, is about to build a new church, one subscription of $4,000 having been made by Major Gould, U. S. A., one of the most liberal of Indiana Churchmen. This is the fourth new church building now under way in the diocese.

THE EASTER OFFERING at St. Paul's, Evansville, aggregated $12,000, including subscriptions to the "Improvement Fund." Extensive improvements are being pushed rapidly forward, both on the interior and exterior of the church. The chancel has been enlarged and fitted with hardwood floor, choir stalls, walnut rood screen, and altar rail. A handsome rail has also been put about the font. The exterior of the brick church and parish house is being plated with Bedford stone, and fine new windows, by Hooker & Co. of Chicago, will replace the old windows throughout. It is expected that the work will be completed by August, making the rather dingy church one of the handsomest in the diocese.

IOWA.

T. N. MORRISON, D.D., Bishop.

Contemplated Improvements.

THE PARISH of St. Paul's, Des Moines, is contemplating the erection of a new rectory. Some money has been pledged, and they hope to raise $10,000 for the purpose.

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

Change at St Andrew's, Emporia—Convocation.

THE REV. W. S. LEETE, who has been rector of St. Andrew's Church, Emporia, for the last three years, is leaving this week to take charge of St. Paul's, Durant, Iowa. Mr. Leete has done a good work here, and his

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removal is greatly regretted by the congregation to whom he has so faithfully ministered. The Rev. Canon Nye, a retired priest of the diocese of Montreal, will take temporary charge of the vacant parish.

The Convocation of the Northwest Deanery of Kansas convened at Abilene on the 17th and 18th. Most of the clergy of the Deanery were in attendance and a very profitable session closed on the evening of the 18th. Very interesting papers were contributed by clergy and laity. Dean Lee, who has been quite ill, was present and very ably presided. A very thoughtful and impressive sermon was delivered by the Rev. Robert Nelson Spencer of Junction city, on Tuesday evening. At the Wednesday evening service the Rt. Rev. Sheldon M. Griswold, Bishop of Salina, was the preacher.

KENTUCKY.

Chas. E. Woodcock, D.D., Bishop.

Easter in Louisville.

In Louisville a well-spent Lent had the natural sequence of a joyous Easter. At all the churches the early celebrations were well attended. At the Cathedral there were three celebrations, and at the first, at 7:30, nearly 300 communicated, and about the same number at the other two.

In all the parishes there were liberal offerings. However, St. Mark's (Rev. R. L. McCready, in charge) the youngest and one of the smallest, excelled in the amount, $4,000 being given for the building fund wherewith to enlarge the church, made necessary by the steadily increasing congregations.

LONG ISLAND.

Frederick Burgess, D.D., Bishop.

Interesting Baptism—Improvements and Memorials.

In the presence of a large congregation at St. Luke's Church, East Hampton, on Easter even, the Sacrament of Holy Baptism was administered to 26 persons (including infants), ranging in age from five months to 57 years. One of the candidates for Baptism was the "Queen of the Montauks," one of the few remaining Indians of the tribe whose claim to the eastern end of Long Island has attracted much attention of late in the courts of New York state. Three adult children of the "queen" were baptized.

Easter day was the first anniversary of the ordination to the priesthood of the priest in charge. This Lenten season was the first to be observed in the parish of St. Luke, and despite the fact of a strong sectarian feeling against the Church, the parish has made a strong spiritual impression upon the community.

Christ Church, New Brighton, Staten Island, has made a contract for a parish house to cost about $40,000. It will be 85x55 feet, and will be built of Holmesburg granite, to harmonize with the new church. Its two stories and deep basement will contain everything necessary for the work of a progressive parish. As the result of a movement begun on Mid-Lent Sunday and culminating on Easter day, about $19,500 in cash and pledges has already been secured.

At Easter, St. Paul's received three memorials for Mr. Clarence E. Fenniman, vestryman, who died recently: A sacring chime of three tubular bells, and a ciborium from his widow, and a pair of seven-branched candlesticks from our "Boys' Club."

A young lady parishioner, who declines to have her name made public, also fitted out the entire church edifice with a new Welsbach lighting plant.

The restored St. George's Church, Hempstead, was used for the first time on Easter day. Bishop Burgess was present. At large expense the building has been altered to conform to the style of 150 years ago. The church was built nearly 200 years ago. It presents a very attractive appearance in its renewed form, and is said to lack but two features that were in the original church, the two huge old iron stoves that warmed the building on cold days, and the candles that furnished light at night. The color scheme that has been employed is a unique one. Throughout the church the woodwork is painted white, with the exception of the mahogany trimmings of the pews. The white is of that peculiar unglazed kind that was so popular in colonial days. The pews were intact. The walls have been tinted with green. The modern oak and brass chancel fittings have been removed, and in their stead are altar, communion rail, and pulpit of colonial style. About the chancel wall is inscribed the text of the first sermon preached in the church. Later windows of antique glass are to be added. Mr. August Belmont is senior warden of the parish, and he has aided largely in the work of restoration. The Rev. Jere K. Cooke is the present rector. The church has a silver Communion service, presented to it by Queen Anne in its early days.

Working under the direction of the Archdeacon of Brooklyn, the Rev. D. A. Rocca, formerly a Roman priest in Naples, has begun a mission to the people of his own race at several points in Brooklyn. The vestry of the Church of the Redeemer has given the Rev. Mr. Rocca permission to hold there a Sunday afternoon service, and a similar permission comes from St. Clement's Church. He is also to attempt similar effort at St. Jude's Church, Blythebourne.

A new church for Belle Harbor is soon to be begun, and, it is expected, will be completed so that services may be held within it by July. It is to cost $4.000. The mission was begun but a year since. At Belle Harbor many residents of New York and Brooklyn have summer homes and the neighborhood is considered a good one. Canon Bryan of the Cathedral at Garden City is in charge.

LOUISIANA.

Davis Sessums, D.D., Bishop.

Easter in New Orleans.

Only one church in New Orleans advertised a Holy Communion celebration on Maundy Thursday night, and that was the Church of the Annunciation (the Rev. J. B. Whaling, rector). The other churches had celebrations on Maundy Thursday, but they were held before mid-day; in some churches there were two celebrations, at 7:30 A. M. and at 11 A. M. On Good Friday the "Three Hours Service" was observed in many of the churches, and its observance was marked by a large and devout attendance. Easter day was bright and glorious. A superabundance of flowers made it possible to adorn the churches most elaborately and the lovely decorations, the immense congregations, and the soul-inspiring music will cause this Easter to be well remembered. In some of the churches there were three celebrations of the Holy Communion, at 6:30 A. M., at 7:30 A. M. and at 11 A. M., and all well attended, and in all the churches special sermons were preached on the Resurrection.

The orphans at the Children's Home, under the care of the Sisters of Bethany, were made happy on Easter day by the gift of many Easter eggs. Sister Mary is in charge of the Home, and under her devoted

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MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Gift to St. Mary's, Baltimore—Vestry Elected at Paul's, Baltimore—Repairs on Memorial Church—Churchmen's Club.

A BEAUTIFUL brass eagle lectern, six and one-half feet in height, was placed in St. Mary's, Roland Ave., on Easter day by the Ladies' Aid Society. This cruciform church, with its noted organ, its handsomely carved Gothic marble altar and reredos, has a chancel thirty-five feet long and thirty feet wide, or one of the largest in the city, and hence the massive lectern does not seem out of proportion, as the church is 135 feet long.

THE ANNUAL meeting of the Sunday School Institute of the diocese will be held in Memorial Church on May 8th.

NOTWITHSTANDING very persistent rumors which have been given wide publicity, to the extent of columns in the leading dailies of the city, regarding a change in the personnel of the vestry of old St. Paul's Church in Baltimore, the Easter Monday meeting was marked by the absence of anything unpleasant. Although there were 128 voters voting, each one seemed to strive to surpass the others in courtesy and agreeableness. The old vestrymen were reëlected by a close vote, on the first ballot receiving from 70 to 63 votes, while the opposition candidates were denied by from 61 to 58 votes. The vestry intends now to proceed to the selection of a successor to the Rev. Dr. J. S. B. Hodges, the rector *emeritus*. While many names have been suggested, no one so far has received favorable consideration.

IT HAS BEEN discovered that the columns in the chancel which support the roof arches of Memorial Church, Baltimore, were weak and that the side wall of the Sunday School room had spread. Building Inspector Preston, after conferring with Mayor Timanus, who, by the way, is a Churchman, decided to post notices on the doors, warning persons that they entered the building at the risk of their lives. "It was necessary to take this action," said the mayor, "because of a fear that the walls might fall at any time." Notices have been sent to the rector, the Rev. Dr. Wm. M. Dame, who is also chaplain of the Fifth Regiment Maryland National Guard, and to the vestrymen, directing that steps to make the church safe would have to be taken at once. Mr. Preston said that the building would not have to be taken down, as it can be repaired and made safe without this. The church is built of stone and is of Gothic architecture. The corner stone was laid in 1860. It was a great meeting place of the descendants of the colonial aristocracy, and many brilliant weddings have taken place there. Memorial is one of the leading churches of the city and numbers among its communicants many of Baltimore's foremost citizens.

THE ANNUAL meeting and election of officers of the Churchmen's Club of the diocese of Maryland will be held on Tuesday evening next, April 24th, at the Hotel Belvidere, Baltimore. Dinner will be served for the members and their guests. The Rev. William T. Manning, D.D., assistant rector of Trinity Church, New York, and Mr. George Wharton Pepper of Philadelphia have accepted invitations to be present. The following officers have been nominated by the committee: President, Mr. Joseph S. Ames; First Vice-President, Judge Henry D. Harlan; Second Vice-President, Mr. George R. Gaither, Jr.; Secretary, Mr. Edward Guest Gibson; Treasurer, Mr. John Glenn, Jr. These, with the following gentlemen, will comprise the Council: Messrs. Richard C. Norris, Leigh Bonsal, William W. Chipchase, and G. Hubert Boehm. The nominating committee consists of Messrs. John M. Glenn, Frank V. Rhodes, and A. Morris Tyson.

ON EASTER DAY, Mr. Wm. H. Brown and family presented to the Church of the Holy Cross, corner Millington Avenue and Ramsay Street, Baltimore, a beautiful marble altar, to the Glory of God and in loving memory of their son and brother, Charles H. Brown, who departed this life suddenly on December 30th, 1903, in the 47th year of his age. He was baptized and confirmed and was an earnest worker in the Church and Sunday School up to the day of his death. "May perpetual light shine upon him!"

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Many Notes of Interest.

IN THE new Church of the Epiphany at Winchester, the fine new organ was used for the first time on Easter day. The formal dedication of this instrument will not take place until a later date.

A MEMORIAL service to the seamen who have lost their lives at sea during the past year was held at St. John's Church, Charlestown, on the evening of Sunday, April 22nd. The announcement of the service requested those who were unfamiliar with the location, to "come to the Sailors' Haven that evening at 7 o'clock and friends will be on hand to show you the way to the church." The service was conducted by the Rev. Philo W. Sprague and Stanton W. King, superintendent of the Haven.

AT THE conclusion of the early celebration at St. Michael's Church, Marblehead, Easter day, the Rev. Frank P. Johnson, rector in charge, was presented with a pocket Communion set by the parishioners.

THOSE WHO attended the mission that Bishop Weller conducted for a fortnight at the Church of the Advent, have shown their gratitude for spiritual favors received by contributing a total of some $1,200, which will be used by him in mission work in the large field in which Bishop Grafton and his Coadjutor labor.

BISHOP LAWRENCE and the Rev. Ellis Bishop took part in the dedication and opening, Friday, April 20th, of Welcome House Industrial Home, which is beautifully located on an eminence in Dorchester. The day marked also the formal opening of the home, and many friends of this excellent work were present. Mrs. Edward D. Brandegee (one of the Church's wealthiest women) is greatly interested in the work of Welcome House and she has issued several hundred invitations for a talk at her palatial home in Brookline for Monday afternoon, April 30th. The speakers include Bishop Lawrence, the Rev. Ellis Bishop of St. Stephen's Church, and Miss Edith E. Marshall, superintendent of Welcome House.

THE REMAINING spring meetings of the Massachusetts Clericus are as follows: Monday, April 23d, luncheon at Hotel Otis, with the Rev. Sumner U. Shearman as the after-dinner speaker; Monday, May 7th, at the Diocesan House, when the Rev. Frederic Pember will speak on "Some New Zealand Experiences"; Monday, May 21st, luncheon at The Bellevue, when the Rev. George Fisher will tell of "Some Wants in the Church."

DURING the absence of the Rev. Silas B. Duffield from his parish (St. Thomas' Church, Somerville) the Lenten services were conducted by the Rev. George Herbert Patterson. Mr. Duffield has lately returned to his home, but is not yet in good enough health to resume active parochial work.

OWING to the enormous demands upon his time incident to his new position of field

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secretary of the Massachusetts Sunday School Union, the Rev. Carlton P. Mills has been obliged to resign his rectorship of St. Chrysostom's Church, Wollaston, his last ministration at that parish having been on Easter day.

Professor Thomas A. Jaggar of the Massachusetts Institute of Technology, who is a son of Bishop Jaggar, now resident rector of St. Paul's Church, Boston, is about arriving at Naples, whither he went for the purpose of studing the seismic disturbances incident to the eruption of Vesuvius.

The honor of building the new St. Thomas' Church in New York City has fallen to a local firm of architects, Cram, Goodhue & Ferguson, who are intimately identified with some of the best ecclesiastical buildings in the country.

The last dinner of the Episcopalian Club is scheduled for Monday evening, April 23d, when the special guest of honor will be Booker T. Washington, who will deliver an address on "The Success of Negro Education."

MICHIGAN.

Charles D. Williams, D.D., Bishop.

Rebuilding St. Andrew's, Detroit.

Strong efforts will be made to rebuild St. Andrew's Church, which was erected as a memorial to Bishop Harris. The insurance on the burned church amounted to $18,000, which all goes to pay a mortgage on the property. The $5,000 insurance on the organ also goes to pay the debt to the organ builders. This leaves the parish without any funds and considerable of a floating indebtedness to be cared for.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.
Wm. Walter Webb, D.D., Bp. Coadj.

The Bishop Coadjutor officiated at the blessing of the addition built to St. Andrew's Church, Milwaukee, on the evening of Saturday in Easter week. The addition was erected at the expense of Mr. Geo. Burroughs, father of the Rev. Geo. F. Burroughs, rector of the parish, as a memorial to his daughter, the late Mrs. Wm. S. Clarkson. Pews and furnishings were additional Easter gifts.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

Gift to St. Mark's Pro-Cathedral—Other Notes.

At St. Mark's pro-Cathedral, Minneapolis, a very handsome and massive brass cross and pair of vases were given by Mrs. H. T. Welles in loving memory of her daughter, Miss Henrietta Welles.

The Easter-tide meeting of the Church Club of the diocese was held in Hotel Ryan, St. Paul, Wednesday evening, April 18th. A large gathering was present, as this meeting is one to which the members are privileged to invite their lady friends. An address of welcome was made by Mr. John W. Robinson, president. The Bishop of the diocese had for his subject, "Suffragan Bishops—a need and a remedy," which was handled in his usual vigorous and able manner. "The General Convention—Has the House of Deputies become numerically too large? If it has, what is the remedy?" was led by the Rev. Charles Rollit of Red Wing and Mr. William H. Lightner of Christ Church, St. Paul. On motion it was voted inexpedient to change the number of deputies at present.

On the evening of Easter day, the Bishop made his annual visitation to Gethsemane, Minneapolis, and confirmed a class of 75, which was not only the largest class in the history of the parish, but also in the history of the diocese.

All Saints' had a class of 37 for Confirmation, which was also the largest in the history of this parish.

The Rev. A. G. Pinkham or St. Paul's Church, Owatonna, has received a unanimous call to the rectorship of the Church of the Ascension, St. Paul.

We clip the following from the Minnesota *Church Record:* "The number of Confirmations for this council year to and including those on Palm Sunday, is 744. By Palm Sunday last year, the Confirmations numbered 608. This shows faithful and efficient work on the part of the clergy of our diocese. It looks as is we might surpass any previous record."

On Easter day there was placed on the lectern at St. Peter's Church, St. Paul, a marginal readings Bible, in memory of the late Rev. E. S. Peake.

MISSOURI.

D. S. Tuttle, D.D., LL.D., Bishop.

The rector and vestry of Mount Calvary Church received as an Easter gift a set of rare white embroidered vestments from the Four O'clock Girls' Club. Mrs. Blanche Boulanger Brown, a student at the Art School, worked the embroidery.

A banquet, in honor of J. B. Gazzam of the Chapter of Christ Church Cathedral, was given at the Schuyler House on Tuesday last. At the Easter election, Mr. Gazzam was elected to serve his fortieth consecutive term.

At the Children's Easter Festival at St. Augustine's, Benton, each class in the Sunday School presented flowers, or a potted plant, which were afterwards sent to the "shut-ins," the sick, or the aged of the parish. The children's offering for missions was $104.

At the meeting of the Church Club this week, the following resolution was passed: "*Resolved*, That a telegram be sent to the

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"It was not always so, and a year ago when the shock of my nursing baby's death utterly prostrated me and deranged my stomach and nerves so that I could not assimilate as much as a mouthful of solid food, and was in even worse condition mentally, he would have been a rash prophet who would have predicted that it ever would be so.

"Prior to this great grief I had suffered for years with impaired digestion, insomnia, agonizing cramps in the stomach, pain in the side, constipation, and other bowel derangements, all these were familiar to my daily life. Medicines gave me no relief—nothing did, until a few months ago, at a friend's suggestion, I began to use Grape-Nuts food, and subsequently gave up coffee entirely and adopted Postum Food Coffee at all my meals.

"To-day I am free from all the troubles I have enumerated. My digestion is simply perfect, I assimilate my food without the least distress, enjoy sweet, restful sleep, and have a buoyant feeling of pleasure in my varied duties. In fact, I am a new woman, entirely made over, and I repeat, I owe it all to Grape-Nuts and Postum Coffee." Name given by Postum Co., Battle Creek, Mich.

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Rt. Rev. W. F. Nichols, Bishop of California, expressing the profound grief and sympathy of the Club for the sufferers from the earthquake." The Club further appointed a committee of five (Rev. E. Duckworth, chairman), to call on all the rectors of the churches in the city for an offering for the benefit of the sufferers. This fund will be sent immediately to Bishop Nichols.

ON MOTION of Mr. F. G. McMaster, Chancellor of the diocese, the Church Club supported a resolution to the effect that our delegates to the Federation of Church Clubs be requested to advocate the reduction in number to the House of Deputies.

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.
ARTHUR L. WILLIAMS, D.D., Bp. Coadj.

Easter in the Diocese.

FROM ST. MARTIN'S, South Omaha (Rev. James Wise, rector), comes the report of the best Lent and Easter in its history. On Wednesday of Holy Week a special service was held for those unable to attend the Three Hours' service on Good Friday. At this service there was an attendance of over fifty persons, seventeen of whom were school teachers. The Easter services were well attended, one hundred and fifty persons receiving the Blessed Sacrament. Besides an offering of $365 towards the rectory debt and $70 from the Sunday School for general missions, there were a number of memorials. Among the latter were two stained-glass windows, one in memory of the infant son of the rector, the other in memory of the wife of Dr. Dehanney. The family of the late Canon Whitmarsh presented a handsome brass missal stand in memory of the canon who was the first priest in charge of St. Martin's.

THE GOOD SHEPHERD, Omaha (Rev. R. B. H. Bell, rector), reports 157 communions and an offering of $550 on Easter. Fifty dollars from the Sunday School will be sent to the Domestic and Foreign Missionary Society.

THE GENERAL MISSIONARY of Nebraska spent Easter at Fairbury. Emmanuel Mission is only two and one-half years old, and this was their first Easter on which services were held. All the communions were made at the early service, and the church was unable to hold the congregation at the choral celebration at 11 o'clock, many being unable to get inside the church and some having to stand during the entire service. The offering amounted to $549, which will clear the church of all indebtedness and leave a balance of $275, which will be invested until sufficient is raised to purchase a permanent site. A very handsome brass altar cross was presented by Mrs. H. H. Bright.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

ST. PETER'S, Morristown, welcomed back its rector, the Rev. P. F. Sturges, on Easter Day with great joy after a year's absence. The building of the tower, which completes one of the most beautiful churches in the country, will proceed at once.

IT IS PURPOSED in the second week in May to observe the fortieth anniversary of the founding of St. Barnabas' Hospital, Newark, a pioneer among free hospitals. By saving bequests and by hard work, the endowment fund of the Hospital has been nearly doubled within two years, now reaching about $80,000. It is hoped that the time will come when the debts can be cleared away and the support of the Hospital may be less difficult than now. The new nurses' home, built at a cost of $23,000, is nearly completed and to be opened May 9th.

THE REV. DAVID N. KIRKBY resigns his charge as vicar of Christ Church, Newark, and accepts the charge of Hamburgh and Vernon. His work at Christ Church has been a great blessing to the parish. He leaves it, with the church greatly improved, with unity secured, to the great regret of all the people.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Deaf Mute Mission—Gift to St. Thomas, Port Clinton.

ST. AGNES' deaf mute mission, Cleveland, has had its home in Grace Church during the past 30 years. During his long rectorate the Rev. Mr. Worthington became very familiar with the work. He visited deaf mutes at their homes in the absence of the Rev. Mr. Mann on missionary journeys.

AT ST. THOMAS', Port Clinton, a beautiful brass cross for the re-table and a silver Communion set for the visitation of the sick and aged and others unable to attend Holy Communion services as regularly administered, have been presented to the parish as a thank-offering for the mission recently conducted by the rector.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Items of Interest.

SERVICES at noonday on Fridays will be continued throughout the year at old St. Paul's Church. On April 27th, the Rev. H. L. Duhring, D.D., will be the preacher; May 4th, the Rev. George Gunnell, Jr.; May 11th, the Rev. John E. Hills; May 18th, the Rev. H. C. McHenry; May 25th, the Rev. Thomas J. Taylor.

WROUGHT IRON gates have been presented to the Church of the Advocate (the Rev. Henry Martyn Medary, rector), and add much to the beauty of the baptistry. The design was suggested by some Gothic iron work in Winchester Cathedral. A brass

HARD TO DROP

BUT MANY DROP IT.

A young California wife talks about coffee:

"It was hard to drop Mocha and Java and give Postum Food Coffee a trial, but my nerves were so shattered that I was a nervous wreck and of course that means all kinds of ails.

"At first I thought bicycle riding caused it and I gave it up, but my condition remained unchanged. I did not want to acknowledge coffee caused the trouble, for I was very fond of it. At that time a friend came to live with us, and I noticed that after he had been with us a week he would not drink his coffee any more. I asked him the reason. He replied, 'I have not had a headache since I left off drinking coffee, some months ago, till last week, when I began again, here at your table. I don't see how anyone can like coffee, anyway, after drinking Postum!'

"I said nothing, but at once ordered a package of Postum. That was five months ago, and we have drank no other coffee since, except on two occasions, when we had company, and the result each time was that my husband could not sleep, but lay awake and tossed and talked half the night. We were convinced that coffee caused his suffering, so he returned to Postum Food Coffee, convinced that the old kind was an enemy, instead of a friend, and he is troubled no more by insomnia.

"I, myself, have gained 8 pounds in weight, and my nerves have ceased to quiver. It seems so easy now to quit the old coffee that caused our aches and ails and take up Postum." Name given by Postum Co., Battle Creek, Mich. There's a reason.

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desk, to be used at the brink of the font, has also been presented.

DURING the coming summer it is expected that the entire nave of St. James' Church (the Rev. W. C. Richardson, S.T.D., rector) will be redecorated to mark the beginning of the centennial of this parish. The chancel of Caen stone is one of the most beautiful in the city, and this has been enhanced by the addition of a carved oaken ceiling.

THE ANNUAL meeting of the board of council of the City Mission was held on Easter Monday, and the following became members for the ensuing year: President, the Bishop of the diocese; Vice-President, the Bishop Coadjutor of the diocese; the Rev. J. D. Newlin, D.D., the Rev. J. DeW. Perry, D.D., the Rev. James Haughton, the Rev. Roberts Coles, the Rev. F. W. Tomkins, S.T.D., the Rev. Stewart P. Keeling, the Rev. Jacob Le Roy, the Rev. N. S. Thomas, and Messrs. W. W. Frazier, Effington Perot, John E. Baird, Ewing L. Miller, Geo. C. Thomas, Samuel F. Houston, B. Frank Clapp, Edw. H. Bonsall, Allen Evans, Roland S. Morris.

A MASS MEETING of the clergy and the parochial committees will be held in the Richard Newton Memorial Building connected with the Church of the Holy Apostles (the Rev. N. S. Thomas, rector), on Thursday evening, May 10, 1906, to further the interests of "The Missionary Thank Offering" in the diocese of Pennsylvania. Each clergyman and each member of the parochial committees has been invited to be the guest of Mr. George C. Thomas at supper, which will be served before the meeting.

CHRIST CHURCH (Swedes'), Upper Merion (the Rev. C. H. W. Stocking, D.D., rector), closed the Lenten services on Good Friday night with Stainer's "Crucifixion," which was splendidly rendered by twenty-six choristers, vested for the first time in this historic old parish. The new altar which supersedes the former Communion table, was beautifully decorated on Easter day, and to its memorial cross, vases, and alms receiver were added a beautiful paten and chalice and a silk dossal, a thank-offering from the rector and his family. Two celebrations, a Sunday School festival, and the baptism of a large number of children at Evensong, made up the observance of the day by large congregations. At the latter service, the teachers, scholars, and entire congregation proceeded to the churchyard and sang Easter hymns over the graves of recently deceased parishioners.

THE OFFERINGS on Easter day were, in most cases, larger than heretofore. At the Church of the Holy Apostles the missionary offering exceeded $10,000, at old Swedes' Church (Gloria Dei) $1,700, at the Church of the Incarnation $1,000, at St. Matthias' Church over $400. The offertory at the Church of the Transfiguration exceeded $1,300 and at the Church of the Resurrection over $1,000.

AT CALVARY CHURCH, Rockdale (the Rev. J. F. Weimann, rector), on Easter day a fine altar cross, in memory of Harriet P. Smith, a daughter of the founder of the parish, who gave her life to its work, was presented, also a set of altar vases and a lectern Bible. At the Chapel of the Holy Angels, Wawa, a mission of this parish, an extra pair of altar vases, in memory of Jane Burd McCall, were presented; also a set of white chancel hangings and a lectern Bible.

ON WEDNESDAY night in Easter week the Church Club of the diocese held its annual dinner, when about 300 men were present with a large number of the clergy of the diocese. Inspiring addresses were made by the Bishop of Harrisburg, the Rev. David McConnell Steele, rector of St. Luke's-Epiphany Church, Philadelphia, and Sheldon Potter Esq., the Director of Public Safety in Philadelphia under the new regime. Each year the flowers which adorn the tables are sent to the Episcopal Hospital, and this year a message of sympathy was sent to the Bishop of California. The Bishop and the Bishop Coadjutor of the diocese were present, as was also the Bishop of South Dakota, who pronounced the benediction.

ONE OF THE sunniest of souls entered into rest on Wednesday in Easter week—the Hon. G. Harry Davis, Judge of the Court of Common Pleas of Philadelphia and first vice-president of the General Council of the Brotherhood of St. Andrew. The life of Judge Davis was one full of good works. The office for the dead was held in St. Luke's Church, Germantown, on Saturday, April 21st, in which churchyard his only daughter is buried.

SOUTH DAKOTA.

W. H. HARE, D.D., Miss. Bp.
F. F. JOHNSON, Ass't. Miss. Bp.

Knights Templar Service.

THE REV. R. M. HARDMAN, rector of St. Paul's, Brookings, with the church choir, rendered service in the rooms of the Knights Templar, on the afternoon of Easter, when 150 Sir Knights were in attendance.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Gifts to St. Luke's, Marietta.

AMONG the gifts recently made to St. Luke's Church is a beautiful brass altar cross. It stands thirty inches high from a three-step base. One side is richly ornamented in symbols of the Resurrection, while the other side is perfectly plain with the exception of a Chi Rho embossed at the point of intersection. The cross is a gift from the junior warden, Mr. Tucker B. Bosworth.

SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.
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in its history it is free from debt. Last year $1,000 was paid on the long-standing mortgage, and shortly before Easter the rector asked for $2,000, that the balance might be paid. On Easter day he received a total of $2,146.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Improvements at Epiphany Church.

EPIPHANY CHURCH, Henrico Co. (the Rev. W. L. Kinsolving, rector), has recently put $250 on improvements. The church is entirely free from debt. The Easter offerings were $315, and of this sum $180 went to General Missions, a noteworthy example. The offerings averaged two dollars for every person connected with the work.

WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAVATT, Bp. Coadj.

Gift to Rectory, St. Luke's, Wheeling.

ON EASTER MONDAY, most of the parishes had the annual meeting required by canon, and elected members of vestries. Very few changes were made.

At St. Luke's, Wheeling, after the regular meeting had adjourned, the parishioners went into the parish house, where the senior warden had said "there is a little matter that requires the instant attention of every member of the parish"—the affair was a huge bundle of tinware, given by the individual members and a beautiful dinner set, from the vestry, it being the tenth anniversary of the wedding of the rector, the Rev. Jacob Brittingham. Many congratulations and good wishes were offered, and the evening was spent in a sort of informal "visit," such as is too seldom seen in a city parish.

Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.
[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

The service lists prepared for the great festival of Easter seem to indicate a lack of new compositions of a high grade. The Communion services most in use (judging from the lists sent to this department) are Gounod's "St. Cecilia," Schubert in G, Mozart in B flat, and Guilmant in F. Of Anglican services the favorites are Stainer in A, Moir in D, Eyre in E flat, Martin in A, and West in E flat. With the exception of the West service (an exceedingly fine one) all of the above are old. Of good anthems there is also a scarcity. Very few new ones can compare with Stainer's "Awake, thou that sleepest," Tours' "God hath appointed a day," Sullivan's "I will mention the loving kindnesses of the Lord." Perhaps the anthem most frequently used at Easter is Handel's "Hallelujah" chorus.

When we take into consideration the enormous output of new compositions, and the dearth of really good services and anthems, it would almost seem that Church music has arrived at a temporary standstill.

On the whole it is a serious mistake for our choirs to produce "new things" simply for the sake of singing fresh music. It is better to sing one of the older compositions of standard merit than to waste time with something that does not possess lasting value.

Eastertide is a fitting season to preach the doctrine of "quality *versus* quantity." The great festivals of the Christian Year should not be selected for difficult feats of singing, but rather for the artistic performance of what is well within the capabilities of choristers.

We take this opportunity of recommending a communion service that is very well known in England, but comparatively little used in this country, namely Kalliwoda's ... in A. The publishers are Schott & Co., Regent Street, London, and the English adaptation is by the Rev. James Baden Powell, Precentor of St. Paul's, Knightsbridge. The composer, Johann W. Kalliwoda, was born at Prague in 1800, and died at Carlsruhe in 1866. He was the author of a great number of instrumental and orchestral pieces, and was a pupil of the celebrated Tomaschek of Prague, who taught him counterpoint and fugue. The Mass in A is an exceedingly melodious and fluent work, and deserves to be more widely known and used. The orchestral parts are also published by Schott & Co.

Handel's oratorio, "Judas Maccabeus," which has been neglected by the oratoria societies of this country for some time past, received two presentations this season, one by the New York Oratorio Society, and one by the Brooklyn Oratorio Society. Both performances were excellent. In England this work ranks second only to the "Messiah" in popularity and number of public performances, whereas here it is seldom sung. It abounds in so many effective choruses and solos the wonder is that it is not more frequently given.

There is a disposition on the part of New York musical critics to decry Handel's music. They claim that the chief reason for the annual production of the "Messiah" during Christmastide, at Carnegie Hall, is to fill the coffers of the Oratorio Society. It is looked upon as the one single annual concert that can be depended upon absolutely for pecuniary profit. The veneration for Handel's music is thought to be carried to a great excess in England, and it has become the fashion among many of our concert-goers, critics, and *dilettanti*, to "enthuse" over the ultra modern school.

The New York *Sun* thinks that the composer of "Judas Maccabeus" was too much confined by his text. "The oratorio suffers from the narrow range of its emotional content. The Hebrews mourn their impending fate. Twice they do this. Twice their shrinking hearts are encouraged by the words of Simon. Twice Judas buckles on his armor. Twice he goes forth to battle. Twice he is victorious. Twice the children of Israel rejoice, and when they run out of rejoicing material they introduce the familiar 'See the conquering hero comes,' from 'Joshua.'

"There is a good deal of going over the same ground, and the emotions depicted are only those accompanying dread of war, resolve to meet it with courage and joy over success. These are all human feelings, and they have played a pretty large part in the world's history; but after all they are not those which arouse the deepest sympathy, nor those which are likely to inspire a tone poet to his loftiest thoughts. Those who are looking for the true cause of the difference between this work and the 'Messiah,' will find it in the text. A man gets such a topic as 'The Messiah' only once in his career. In oratorio it is the supreme subject, the most opulent source of inspiration. In the field of lyric drama the highest flights of passionate expression are to be found in works dealing with the profoundest tragedies of human love. In the religious drama—for the oratorio was originally that—the last word is spoken in reference to the stupendous theme of divine love and sacrifice."

A special recital of Lenten music was given by the choir of St. Thomas' Church, Fifth Avenue, on Tuesday evening, April 10th. The programme included Mendelssohn's Sixth Organ Sonata; Bach's Air from the Suite in D; Soprano Solo, "Jerusalem, thou that killest the Prophets," from St. Paul; "There is a green hill far away," Gounod; Chorus (A'Cappela), "Come unto Him," Gounod; Cantata, "God's time is best," Bach; Tenor Solo, "Thy rebuke," and "Behold, and see," Handel; Chorus, "Blessed Jesu," Dvorak; Organ Postlude, Prelude from "Parsival."

Year by year the popularity of Sir John Stainer's cantata, "The Crucifixion," increases. The sales of this work are now enormous, and it is estimated that one hundred thousand copies are sold annually in this country alone. During Holy Week the number of performances of the cantata were almost innumerable, and in a vast number of churches the work is sung regularly every year. This is not only because of the musical beauty of the music, but also because ... easy, consisting of bass and ...ts which give the chorus nothing ... few choruses which are exceedingly effective and can be prepared with little difficulty.

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